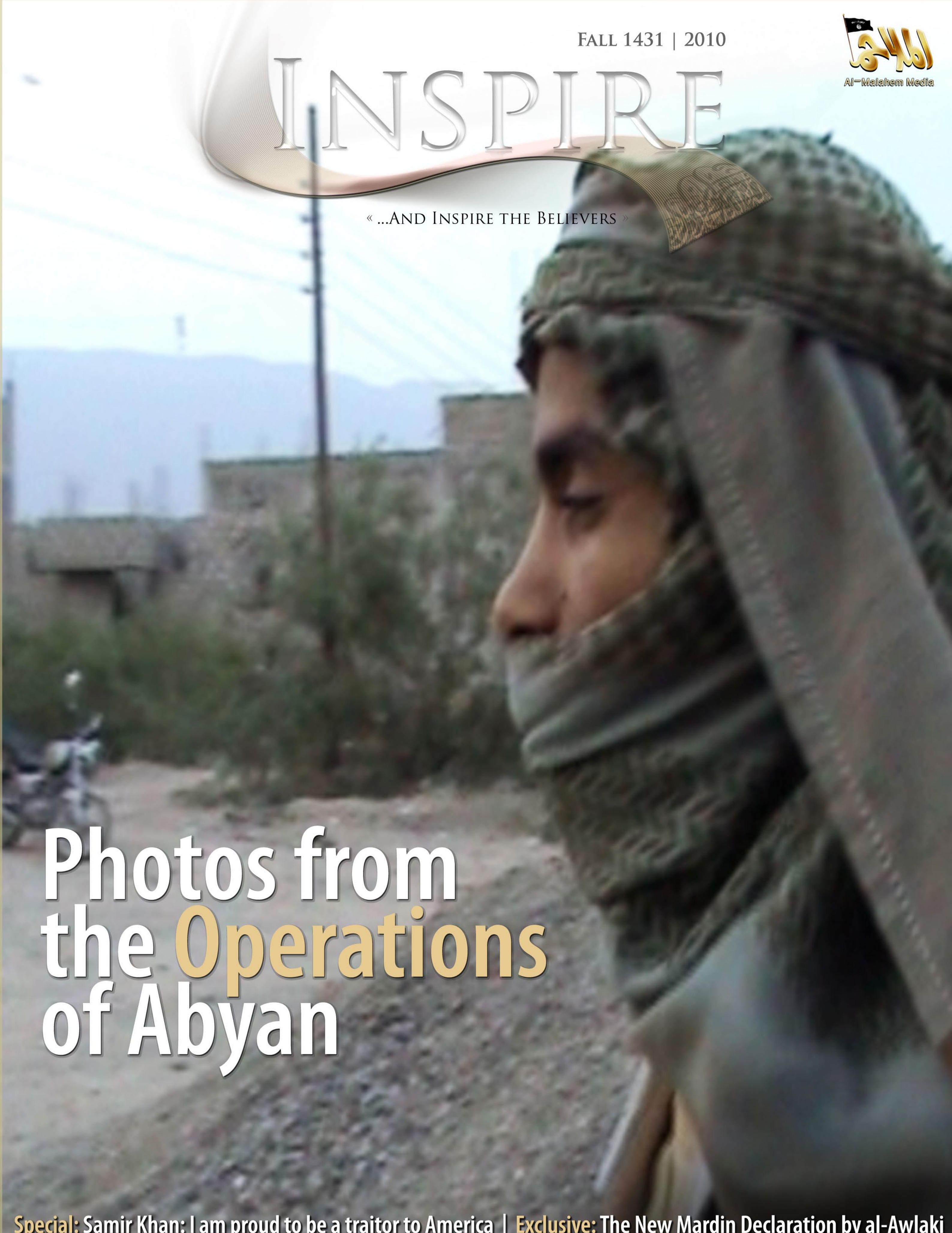
Fall 1431 | 2010

Inspire

« ...And Inspire the Believers »

Al-Malahem Media



Photos from the Operations of Abyan

Special: Samir Khan: I am proud to be a traitor to America | **Exclusive:** The New Mardin Declaration by al-Awlaki

COVER STORY

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INSPIRE

« ...And Inspire the Believers »

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Open Source Jihad

LETTER FROM THE EDITOR

When two army officers where walking through a market street in the city of Lawdar, in Southern Yemen, two men from the general public started harassing them. The two men beat up the soldiers and took over their weapons. The government has no respect among the people and that is why such an incident passed in front of the public in a crowded area without anyone doing anything to defend or protect these soldiers. In response, that same evening, the army sent in troops and they started firing indiscriminately at the public.

When some members of al Qaeda heard of the incident, they rushed to the place where the troops were firing and started attacking them. They made it clear to the population of Lawdar that they are doing this to defend the city from the aggressing troops. The fight escalated with both al Qaeda and the army drawing in reinforcements in a fight that continued for a few days and left over 40 soldiers dead and a number of armored vehicles and tanks destroyed. None of the al Qaeda members were killed despite the lies of the government. The mujahidin used a strategy of ambushing the army along all the roads that lead to the bases, hence, forcing the army to stay within. When the army was running short on water they asked the mujahidin for a truce. The mujahidin refused.

We have included for you in this issue photos from the battle of Lawdar and other recent operations in the South.

It is expected that tensions in the South would rise. There is widespread hatred for the government and a strong support base for the mujahidin. There are new brothers joining the ranks of the mujahidin almost on a daily basis. On the other hand the morale of the army is at its lowest point ever. With a lost war in the North and a simmering South, with record high corruption, with soldiers receiving the lowest government wages in a country where wages are amongst the lowest in the world, all what a soldier cares about is receiving his monthly salary but he has no will to fight because he has nothing to fight for and he has no will to lose his life for a government he does not have faith in. There is also the tantalizing thought that would hover in the mind of any army soldier who has conscience that by fighting the mujahidin, he has become an agent for America and a traitor of Islam. Deep inside their hearts, many soldiers realize that they are on the wrong side.

While the fighting in Lawdar was raging, the CIA issued its assessment of the al Qaeda in the Arabian Peninsula. The CIA is now claiming that the AQAP is the most dangerous of the al Qaeda branches. We say this is just the beginning. You haven't seen anything yet. The Arabian Peninsula is the heartland of Islam and its mujahidin have promised that they will not lay down their arms until they free this land from the tyrants and march on to Jerusalem. That is when America and its Jewish masters would realize the true danger of AQAP.

Our slogan is: Here we start, and in Jerusalem we meet.

HEAR THE WORLD

a collection of quotes from friend and foe

Would you like the government of Iraq rule the USA; those guys you've put in Iraq, you want them to rule the USA? You're welcome to have them because those are just crooks! [Sabah al-Mukhtar, on al-Jazeera's 'Inside Iraq']

This attack on the United States will also be a revenge attack for all the mujahideen, muhajireen and the weak and oppressed people of Muslims. For example, Baitullah Amir Shahid as well as Abu Mus'ab al-Zarqawi and all the Muslim Arab that have been martyred. I will take revenge on their behalf, In Sha' Allah. [NYC Times Square bomber, Faisal Shahzad, speaking in his last will]

We'll have no part in the democracy and elections. We'll carry on the fight and we'll never negotiate. I wear clothes of explosives, I'm heading out to kill disbelievers. I'm a martyr, I'm an earthquake that shakes the palace built on pride. [Mohammed Younis Jihad Mal, Taliban singer]

There are countless tens of thousands of Iraqis and Afghanis who died as a result of the wars he launched, and the lies that he told to the world, and indeed the Palestinian people continue to suffer at the hands of Israel where Tony Blair's EU Middle East envoy does nothing to restrain or sanction Israel, in fact it commends Israel for its actions. [Anti-War Campaigner, Richard Boyd Barrett, speaking at Ireland protest of Tony Blair's book signing]

He (i.e. Mahmoud Abbas) cannot say no to the Americans. No to the Americans is very, very expensive. It means no money and the collapse of his authority. [Abdel Bari Atwan speaking on al-Jazeera on the Palestinian-Israeli peace talks]

The US needs to understand that the world is watching to see is it going to investigate the crimes that are probably revealed by this leak or is it going to investigate the messengers? [Julian Assange, Editor, Wikileaks, on the massive document pertaining to the US crimes in Afghanistan leaked to the net]

Our enemies are al Qaeda and their allies who are trying to kill us but have killed more Muslims than just about anybody on earth. [Barack Obama, in his Second News Conference, speaking as if America hasn't killed over a million Muslims in Iraq (before the invasion) and don't have blood on their hands from Afghanistan, Palestine, Sudan, and elsewhere]

Just Ridiculous!

NEWS FLASH
In Shabwa, Yemen, the Yemeni army launched an attack on al Qaeda. There are no reported deaths on al Qaeda's side. In contrast, the Yemeni army have lost 40 of their soldiers as of this report, and many have been injured.
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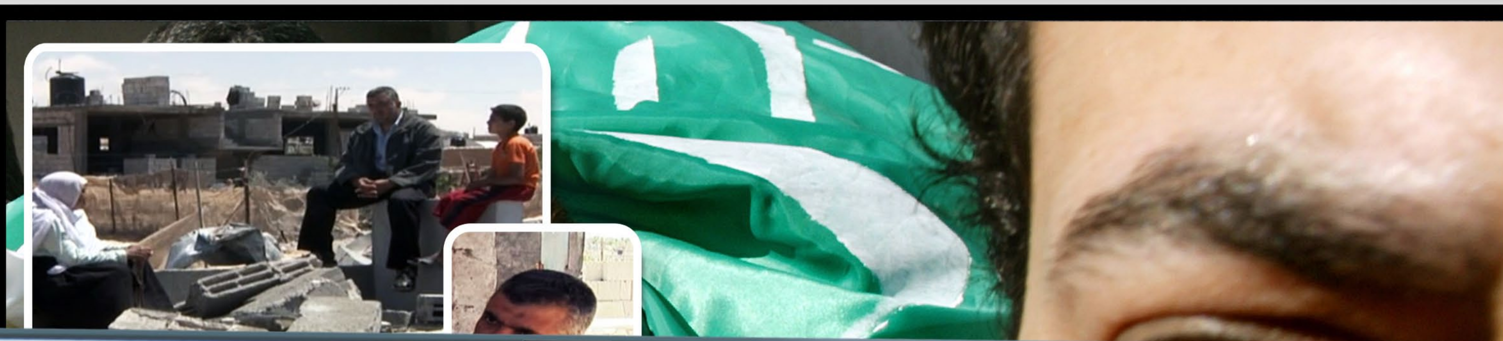
America has declared the end of combat operations in Iraq, the death-trap which sent the entire country into a spiral and ended with a major defeat to the American's.
U.S. TARGETED KILLINGS
RIGHTS GROUPS CHALLENGE GOVT'S PROGRAMME
Rights Groups in America are challenging the United States Government in Court over placing U.S. Citizen Anwar al-Awlaki on its hit list. They say it's illegal without judicial oversight.
AFGHANISTAN ATTACK
TALIBAN TARGET U.S. AID CONTRACTOR
When Petraeus came to visit Afghanistan after Gen. McChrystal's sacking, the Taliban gave a welcome present to the new general in the form of an explosion that targeted American contractors.



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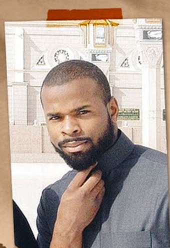
THE INSPIRE DISTORTION

The first issue of Inspire was struck with a virus that deleted 64 out of its 67 pages. It is also reported that the FBI actively sought the deletion of the online magazine. Why are they so scared?

NY CORDOBA MOSQUE LESSONS

The NY Cordoba mosque issue reveals to us the religious discrimination that exists in America. The polls show that a majority are against the building of the mosque even though the sponsors of the project profess to being patriotic loyal Americans. Isn't it time that American Muslims wake up to the fact that America is Islam's number one enemy?

THE HERO SHARIF MOBLEY



On Jan. 26, Sharif Mobley was attacked by eight masked operatives from Yemen's secret police. He was tortured in prison despite being an American citizen because it was the Americans who made the request for his arrest. Details of his ordeal are beginning to surface.

QUR'AN BURNING CONTROVERSY

The Qur'an burning event led by Terry Jones teaches us the crookedness of U.S. law, specifically its first amendment on the freedom of speech. It reveals that its law is a crime to billions of people who share the same planet. Our jihad is not only for the revenge of the murdered and oppressed, but also to replace such laws with justice and fairness. Under an Islamic State, it would be forbidden for even a Muslim to burn copies of the Bible for example. This event is yet another testimony to the falseness of man-made law. Muslims around the world need to ask themselves: whose side are you on? The one that protects blasphemy or the one that protects people from it?

QUESTIONS WE SHOULD BE ASKING

1. If a long time journalist and reporter like Helen Thomas was thrown out for truthful words on the Israeli occupation, doesn't that hint to everyone who's really in control of America?

2. Didn't Uganda's President get the message that if you station your troops in Somalia, your country will go through hell?

3. From the war on terror to the war on al Qaeda, isn't Obama calling every Muslim who follows the principles of Islam – which includes establishing the Global Islamic Caliphate through jihad – a supporter of al Qaeda?

4. Not a single shred of evidence has been produced to incriminate Imam Anwar al-Awlaki; so why has the US Government put him on their hit list?

5. When will President Ali Abdullah Saleh put an end to his lies on al Qaeda and admit that his criminal actions are the reason why al Qaeda has grown dramatically in the past few years throughout Yemen?

6. If there were a nation today that deserves to be destroyed by a nuclear blast, which one would it be? Shouldn't it be the one that has used nuclear weapons on innocent and helpless people?

7. Isn't it strange how the issue of Kashmir ignites flames when an event occurs but the actual long-standing occupation doesn't move us?

INSPIRE FEEDBACK

A chance for the world to respond

No-one seems to know how to respond to al-Qaeda's Inspire magazine. Stephen Colbert tried to be funny, as comedians always do. Peter Hoekstra tried to be blustery, as politicians always do. But the real challenge posed by the magazine and the ideology it represents is neither to American comedians nor politicians. It is to the Muslim ummah, the community of Muslims worldwide, a challenge to look honestly at who Muhammad really was and how he responded to those who resisted his claim that he was a Prophet sent from God.
[Taken from **Staring at the view** blog]

"The magazine is a virtual how-to guide for becoming a terrorist. People don't have to travel overseas or know Arabic to join the radical jihadist movement—they can become a virtual member of al-Qaeda and learn how to carry out terrorist attacks from the comfort of their homes. Al-Qaeda has shifted its focus from committed jihadists going through training camps, to literally trying to inspire attackers globally to act locally, in their communities. This is an unfortunately well-done magazine that is proof positive that al-Qaeda and its affiliates have launched a direct appeal for Americans to launch small-scale attacks here at home. It provides al-Qaeda's warped rationale to carry out the attacks and a how-to guide to get the job done. Now they're just hoping someone picks up a copy and is 'inspired' to do it."
[U.S. Rep. **Pete Hoekstra**, R-Mich., the top Republican on the House Intelligence Committee]

At Tellabs, we publish a customer magazine, formerly known as Inspire. It's a big project every quarter, as we work closely with customers to convey how Tellabs mobile, optical, business and services solutions helped them succeed. It's always a bit nerve-wracking when we go to press, but this quarter almost knocked us off our feet. The week was winding down before the fourth of July weekend when my boss called to ask where the magazine was. I proudly replied, "It's on press!" thinking he would be pleased. To my surprise, he wasn't. In fact, I could tell by his voice that there was a big problem. What he said next stunned me for a moment. "Al Qaeda just launched a magazine called Inspire!"
[**Ted Meister**, Marketing Communications Manager]

"We understand the absolute seriousness of a threat from an Al Qaeda-inspired magazine and are attempting to do everything in our power to assist the individuals on that list to effectively protect themselves and change their behavior to make themselves less of a target."
[**David Gomez**, FBI assistant special agent, speaking on the hitlist in the first issue]

I am a follower of your efforts online and am impressed with all of the work you do for the sake of Allah. Like many others, I have been following the news and learned it was initially difficult for you to deliver the message. Alhamdulillah the infidels were not able to stop us and the magazine was published, and InshaAllah they will not be able to stop us in the future so long as we continue to persist. My noble brothers, you have proven how determined you are to deliver the message and information that other brothers may find useful in conducting their operations. Not only that I find your magazine to be a wealth of knowledge, however, it also serves as a motivational tool whereas it will make the brothers wait impatiently for the upcoming issues, InshaAllah.
[**Ahmad**]

I wish to convey my sincerest thanks for this momentous undertaking. Allah will surely reward you for your efforts and bless you for your tireless devotion to His cause and His Word.
[**Khalil**]

Allahu akbar wa lillah al-hamd, ya ikhwati al-salihin! You have brought such great joy to my heart with the release of Inspire. Allah reward you with every good thing for this. You are truly a credit to our faith.
[**Qasim**]

This is the first time that I read your (and our) "Inspire" magazine. This is something that we young Muslims need on a monthly basis. This magazine inspired me to think more about akhirah by devoting my entire life to doing good deeds.
[**Brother N.D.**]

Indeed today we stand at a point, where in the battle of the hearts and minds the infidels are throwing everything to corrupt the fundamentals of the ummah and instill doubts and hatred amongst the believers. The ploy has been same for ages -"Divide and rule". In such commotion the scholars of truth have always clarified the stance of the mujahidin with their in-depth knowledge and understanding of the Qur'an and Sunnah. We hope and pray you will continue to do the same with detailed analysis and perspective of the fiqh of fighting and operations of the mujahidin.

Alhamdulillah we have received the first issue of the "Inspired". It has indeed been inspiring and opens an all new front of media warfare. When the kuffar continue their diatribe against the religion of Allah, it is indispensable that the voices of truth are also heard. InshaAllah we hope to see many more issues of the magazine and your valuable contribution in it.

The caravan in the path of Allah is moving and a many of us crave to join in. For those in the process and living in Dar al-Kufr we ask for your advice. We also seek counsel on dealing with the different sects and the guidelines for da'wah.
[**Brother MS**]

UNTIL WE TASTE WHAT HAMZA BIN ABD AL-MUTTALIB TASTED

SHAYKH USAMA BIN LADIN

I also reassure our people in Palestine in particular that we will expand our jihad – Allah permitting – and will neither recognize the borders of Sykes-Picot nor the rulers whom colonialism put in place.[1] We – by Allah – haven't forgotten you after the events of the 11th, for can the man forget his family? But following those blessed raids which struck the head and heart of global unbelief and the biggest ally of the Zionist entity, America, we are today occupied with attacking and fighting it and its agents, especially in Iraq, Afghanistan, the Islamic Maghreb and Somalia. And if it and its agents are defeated in Iraq – Allah permitting – then it won't be long before the armies of the mujahidin set out, brigades followed by brigades, from Baghdad, al-Anbar, Mosul, Diyala and Salahuddin to bring back to us Hittin, Allah permitting.

And we won't recognize any state for the Jews, even if on one hand span of the land of Palestine, the way all the Arab rulers did when they adopted the governor of Riyadh's initiative a few years ago. And it wasn't enough for them to commit that major catastrophe until the people recently saw the shepherdess of surrender herd them in flocks to Annapolis, doing with them what the Americans did with their forefathers before, but not for them to be sold: no, for them to sell, and sell what? Sell Jerusalem, al-Aqsa Mosque and the blood of the martyrs, and there is neither power nor strength except with Allah. May Allah do to them as they deserve. And with this, it was confirmed to the people who is trustworthy, who is a traitor, and who is it who is moved by Zionist hands:

The wound of al-Quds continues
To irritate my side
The burning of its tragedy is like fire
Flaring in the gut
I didn't betray the covenant of Allah
When the states betrayed it

In addition, we shall not respect the international charters which recognize the Zionist entity on the soil of Palestine, the way the leadership of HAMAS respect them, or the way some of the leaders of the Muslim Brothers stated that. Rather, it is jihad to liberate all of Palestine from the river to the sea, Allah permitting, placing our hands in the hands of the truthful mujahidin there from the foundations of HAMAS and the other factions who condemned their leaders for their deviation from the truth. So blood for blood and destruction for destruction, and I repeat the oath: by Allah, we shall help you even if we have to crawl on our knees, until we taste what Hamza bin Abd al-Muttalib tasted.

1 (The Open Meeting with Shaykh Ayman al-Zawahiri, 2008)

My life in Jihad

The story of Commander `Uthman al-Ghamidi

I WAS LIKE ANY OTHER YOUNG man running after making a living in a cheap world. I finished high school and then enlisted in the navy. I was in the navy for two years, oblivious to what was happening to my Islamic nation and caring for nothing but making ends meet. But I wasn't happy. I was not feeling satisfied and an internal conflict within myself was brewing. That was until the day came when Allah guided me to the true path. I left my work and spent my time in the masjid. I began searching for opportunities of doing good to make up for my shortcomings towards my Muslim *ummah* for all of those long years. But I didn't find what I was doing was enough. The Muslim ummah needed more than just relief work and sponsoring orphans and widows. It needed to be saved from its enemies that were surrounding it. It needed those who would cure its deep wounds and I knew that could not be achieved except through jihad and preparation for it. That is when I decided to go to the Islamic Emirate of Afghanistan, the land of mujahidin under the leadership of the Taliban. There I could receive the training I needed. But I could not travel since the Saudi government does not allow its military personal to travel outside of the country except after receiving a special permit and after long and complicated procedures. So I tried to get relieved from my military duty but there were some financial requirements that stood in the way. Therefore, I decided to find other means to get out of the country. I tried finding help in obtaining a fake passport but to no avail. I prayed to Allah to make things easy for me. That is when I found a brother who not only arranged to get me a fake passport but he also provided me with the money needed for my journey. The zero hour approached and I greeted my family without telling them my destination of travel. I traveled through a few local airports before embarking on my trip to Karachi, Pakistan after transiting at Bahrain and Doha. With the help of Allah, the mujahidin are able to get over the most difficult of obstacles. We should put our trust in Allah.

After my arrival at Karachi airport, I took a taxi to a close-by hotel where I spent the night. The following day I called the coordinator to inform him of my arrival. Shortly after that, the hotel reception informed me of a man asking to see me. I carried my luggage and went out to meet the brother who came to pick me up in a taxi. The brother was Arab and after exchanging with him the agreed upon code words, I rode with him. I was impressed with the organization of the brothers, their transportation, communication network, their coordination, and they even provided new passports for us. They were like a state within the state. What was most impressive was their devotion to their work even though they were volunteers and were not receiving pay.

During our ride to the guesthouse, the brother was taking every opportunity to welcome me. At the guesthouse I saw men from different nationalities and they were all welcoming me with smiles on their faces. All of these brothers came together for one purpose: to serve Islam, and each one of them had his own program and destination to head towards. I put my bags in one of the rooms and met the Amir of the guesthouse who offered me to call my family to let them know that I arrived safely. I spent the night at the guesthouse and the following day arrangements were made for my trip to Afghanistan so I boarded a plane from Karachi airport to Quetta airport on the border with Afghanistan. From there we took a taxi towards

the capital of the Islamic Emirate of Afghanistan, Qandahar. When we passed the Pakistani border, we prostrated to Allah to thank him for allowing us to reach Afghanistan. When we arrived at Qandahar, we were welcomed by brothers from the Taliban who used to repeat: "You are Arabs and we love you for the sake of Allah." We were then taken to the guesthouse for the new arrivals. We arrived there at sunset and I spent my night with the best of all men. The following day we were woken up by the arrival of a few vehicles carrying armed men with a van in between. When the vehicles stopped, all the armed men disembarked their vehicles and gathered around the van and opened its door. To our surprise, Shaykh Usama came out to visit us and welcomed us himself. He greeted us one-by-one and was inquiring about our news. He was especially eager to inquire about news from the Arabian Peninsula. The Shaykh left after instructing us to leave for the Faruq camp. We prepared our luggage and the following day we were taken to the factory where real men are fashioned: the al-Faruq camp. It took us a few hours to get to the camp and when we arrived the instructors greeted us with smiles on their faces. When I saw how we were welcomed and greeted at this camp, I compared it to the way we were received at the navy. We were received with ridicule and profane words and I remember one of the officers saying: "leave your good manners, honor and manhood at the outside gate and when you leave you may take them back if you want but you are not allowed to have any of that in here. What we expect from you in this place is blind obedience." After welcoming us, the instructors left except for one who introduced himself to us and told us that he is our instructor. He read to us some instructions and then took us around the camp and gave us a brief introduction to the training courses that were being offered. He left us to prepare ourselves for the start of our training the following day. Our training began and the hours and days passed with us going through a combination of military and religious training. From time to time Shaykh Usama would visit us to raise our spirits and encourage us. He would also tell us that some of our brothers were about to strike America on its soil and he would ask us to pray for them.

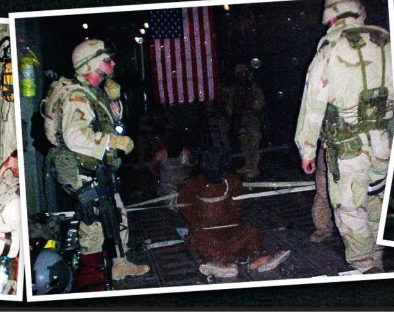
After about a month, the Shaykh instructed us to be divided into groups. I was chosen among a group of fifty brothers to accompany the Shaykh. We left the camp in a bus and spent the night at a guesthouse. We were then taken to Kabul. After a few days we received the news of the assassination of Ahmad Shah Masood and we were very pleased to hear it. Then we headed towards Torgar, next to Jalalabad, in the East of Afghanistan. This is the same place were Shaykh Usama gave his famous oath: "America will not live in peace and security until we live it in Palestine." During the day of our arrival, we were listening to the news attentively since the Shaykh told us the operation would be soon "so keep your ears close to the radio". A few hours later the world was struck with the news of September 11th. We couldn't believe it at first. We had humiliated America and struck it on its soil using its own planes as weapons. We damaged its economy and weakened its strength and we had them drink from the same cup they have been having our ummah drink from for years. Now we were equal, sending the clear message: We kill from you as you kill from us and as you strike terror in us we

strike terror in you. That was a special day. The mujahidin were happy and they were happier when they saw the celebration of the Muslim ummah, especially our brothers in Palestine. The issue of Palestine was one of the main reasons for us attacking America. We wanted to take revenge for our brothers and sisters in Palestine by striking at the nation that is the reason behind the existence of Israel. It became clear to the close and far that the mujahidin are able to take revenge and defend the ummah even though they are undersized in numbers and provisions.

After the celebrations, we began to prepare ourselves. The Shaykh along with some of the leaders moved to a secure location while we prepared the area for the fight. We drew maps, surveyed the area, and dug trenches. A few days later we were instructed to head for Tora Bora and I was one of the first to go up the mountain. The mujahidin were trickling into the area until we reached a total of a little over three hundred fighters (America falsely claimed that we were three thousand). We began preparing the area for the fight with America and its allies by digging trenches and taking our defensive positions on the mountains.

On the 7th of October 2001, the Americans started their bombing campaign. They began with Kandahar followed by Kabul, Jalalabad and Tora Bora. The bombing was atrocious but the mercy of Allah was surrounding us and we fell into a deep sleep. The next day I asked some of the other brothers I met and they described going through the same experience.

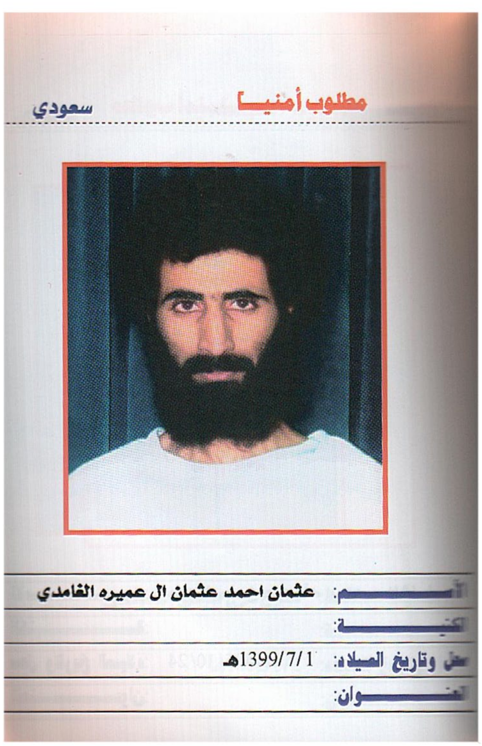
The bombing over Tora Bora was increasing. It was relentless. That was because of the rumors that Shaykh Usama and Dr. Ayman were present. They were with us and they were going through what we were going through.



They refused to leave us except one day before our retreat and only after our insistence that they must evacuate the area.

Bombs were falling like rain. But the mercy of Allah was also falling down on us like a rain that was much heavier and mightier than all the rockets and bombs that America could send. There was no fight on the ground except with the Afghan hypocrites during the final twelve days.

We received our orders to retreat to Pakistan. We left Tora Bora and left behind us the memory of those eventful days. We also left behind fifty martyrs whom musk emanated from their bodies. After a march of three days where we would drink and eat snow and sleep over snow; where we would descend a mountain only to climb another, we reached to a tribe on the Pakistani border. The tribe welcomed us and hosted us in their homes but we didn't know that we were in the wrong place. We trusted them and gave them our weapons in order to make our movements easy inside Pakistan. After one day, they gathered us into a masjid where we found three buses parked outside and the entire area surrounded by the Pakistani police and army. We realized that this tribe had entrapped us and that we had been sold off to the Pakistani government. We were around a hundred brothers. Some of us tried to run away from the masjid. I was one of those. There was another brother with me and then a short while later we were joined by a third. We asked a tribe member to help smuggle us to the gulf, which he agreed to do, and he hosted us in his house. A fourth brother joined us so we divided into two groups of two. The first group reached safely but my companion and I fell into a checkpoint, got arrested and were beaten badly because we tried to resist. We were then taken to a nearby prison where we stayed for a day before we were transported to Kohat military prison. In Kohat, when we saw our other imprisoned mujahidin brothers, the imprisonment became easy on us. During this time the Pakistani government interrogated us and following that we were visited by the FBI who took our photographs and fingerprints. We stayed in this prison between two to three weeks. Following that we were transported in large American cargo airplanes. The journey took a few hours before we landed in Qandahar where the Americans set up a temporary base. We were taken away to the base in a very brutal way. On the base, various forms of horrific methods of torture were used on the prisoners. The torture led to the deaths of some of the brothers. The Americans were also using a variety of means to insult our religion. The duration of our stay on the base varied. Some stayed for a few weeks and others for a few months. I chose to be straightforward with the investigators and I told them that I was in Afghanistan for the purpose of jihad and that I trained at al-Faruq camp. This led to my speedy transport to Guantanamo Bay prison. My stay on the base was for a total of two weeks.



I was taken on board a cargo plane for a long journey. Scenes of this journey were shown on the media. In that journey we were not allowed to speak or move and we were prevented from seeing or hearing anything. The journey was for more than 24 hours. We were greeted at Guantanamo with swearing and beating as we were dragged to our cells. That is when the dirty American program began against us. They insulted our religion and we were subjected to physical and psychological forms of torture through sleep deprivation and exposure to hot and cold weather in special rooms. We were also used as guinea pigs for their experiments. For example, they would experiment certain drugs on us so that one would find one of us for days unable to sleep while his neighbor is sleeping endlessly for a few days. One of the brothers would joke and say: "It seems the Americans have taken us as spare parts for themselves". They would expose us to hunger and they would try to seduce some of us through women. Nevertheless, with all this torture and temptation, Allah

was protecting us. We would defend the Qur'an and take from them what we wanted by force. The Muslim is honorable if he takes jihad as his path.

We were able to receive news of the mujahidin, even though thousands of kilometers stood between us and the lands of jihad. Sometimes we would know about something happening in the world without actually hearing the specific news about it. For example, we would know about a defeat of the Americans when the flags on the base would fly at half-staff. Sometimes news would reach us about Afghanistan. During that time we heard a lot about Abu Layth al-Libi. We would also receive news about our brothers in the Arabian Peninsula and we were with them with our souls and prayers.
One day the prison guards came in happy and they were dancing. When we asked them what was the reason of their joy, they said that the U.S. has invaded Iraq. One of them proudly said: "Yesterday we took Afghanistan, today we have taken Iraq, and tomorrow we will take Makkah." That is their plan and one of them said that that is what they were taught at church. However, their dreams were shattered by the real men of the ummah such as Abu Mus'ab al-Zarqawi. We used to threaten them and anger them with the name of al-Zarqawi to the extent that some of them would return to apologize to us for what they had done. There were some soldiers who committed suicide before being deployed to Iraq because of their fear of Abu Mus'ab and the mujahidin.

The sacrifices of the mujahidin played a role in our release from Guantanamo. In fact they are the main reason behind our release as one of our lawyers said: "The path of the legal system is a long one and it will not get you out of here any time soon, but the knife of Abu Mus'ab al-Zarqawi would." After spending five years at Guantanamo, I was told that I would be released. But my release was delayed for a month because I told them as soon as I am released I would join the mujahidin again. During this month, they killed three of the prisoners in the same section of the prison where I was located. With my imminent release after five years of captivity, feelings of sadness and happiness were overcoming me. Farewell was very difficult. My heart was tearing apart for having to depart from the brothers whom I spent the past five years with.
We were transported in a large armored bus to the airport where a Saudi jet was waiting for us. There were sixteen of us and we boarded the jet. It had seventy men onboard, the crew plus men from the intelligence service and police. We boarded the plane while giving a final glance at Guantanamo Bay, the place that Allah blessed us with raising on it the call to prayers and worshiping Him on its soil. The plane landed in Riyadh after transiting in Morocco for refueling. At our arrival in Riyadh, we were taken by bus to the prison of al-Hayer. This is the prison where our great scholars, chaste sisters, and mujahidin brothers have been imprisoned for many long years. When we reached it, they put us all in a cell where we remained for three months. We were released for a week and during that week I got married. They then put us back in jail for four months. The government officers interrogated us and we were subjected to a rehabilitation program where we would meet with government clerics who would try to convince us that jihad today is *ĥarām* unless the ruler allows it. How can the ruler who is himself an apostate and is an agent of the Americans order jihad against America! These Shaykh's requested us to condemn the work of the mujahidin of Arabia such as al-Miqrin and al-Awfī but we refused. One of our brothers refused to shake hands with Muhammad bin Nayef (Assistant Secretary of Defense) because he said his hands are soaked with the blood of our mujahidin brothers. Until the moment of writing these

lines, this brother is still behind bars, may Allah hasten his release. Another brother was given money to get married but he used the money to finance a mujahid who was going to Afghanistan. Out of their foolishness, the al-Saud government thought that they could buy us as they have bought their clerics such as those in this rehabilitation program. I will give one example of the Shaykh's in this program: One brother was being advised by this Shaykh who told him that *du`ā* alone is sufficient and that there is no need for jihad. So the brother asked him: "If someone comes in to your house and wants to rape your wife, would you just make *du`ā* and not defend her?" The Shaykh said: "Yes. I would make *du`ā* and I would say to him: I ask Allah that you do not enjoy her!" These are the Shaykh's of these rehabilitation programs, the slaves of money. When our days in prison were over, we were released from the small prison to a larger one. We were freed but we were still like prisoners. We were hounded by the intelligence services and their laws and regulations were being pounded on us. We were continuously being called in for questioning and they would use the excuse that they just wanted to check on our wellbeing.

The vehicles of the intelligence services would follow us wherever we went. Our every move was being monitored. We were then banned from traveling to any local city except after obtaining a written permission. We had to furnish information on the type of vehicle we intended to use for travel, the number of people who would accompany us along with their names, the place of destination, the exact locations we planned on visiting, when we would return, and we had to provide mobile contact numbers that could be used whenever they wanted to contact us. Restrictions were increasing by the day. During this time we were searching for ways to join our brothers at the fronts of jihad. We were able to establish some contact with our brothers in Yemen. We prepared our departure route but the surveillance on us was increasing. My entire village was being surrounded and wherever I went, I would be followed overtly. This shameless pursuit would occur even if I was being accompanied by my family. If I went into a masjid to pray, they would come in to pray. If I entered a store, they enter after me, if I ride my car they ride theirs, if I come out of my car they would come out of theirs. I prayed *istikhārā* and decided to start my journey towards Yemen. When I did, heavy rain fell which made visibility so difficult that I was able to sneak out in the presence of all the intelligence officers that were following me. All praise is due to Allah. I wish that I had put dirt on their heads just like the Messenger of Allah ﷺ did in his *hijra* to let them know that I was about to make my own *hijra* too.

We traveled to join our beloved mujahidin brothers. We traveled to the land of honor. We passed through until we reached the border of Yemen where we left behind our car and left behind us this worthless world to go to the land of *īmān*, the land of the *ansār* who have given the greatest examples of supporting, hosting, and sacrificing for the religion. Their welcoming of us was amazing. We are now living with the finest of brothers.

Finally, I have this message to the al-Saud rulers: **Die in your rage**.

I ask Allah to grant us steadfastness and support and I encourage my brothers to prepare for jihad and to fight jihad. The doors of jihad are many and one of them is the individual jihad. Dear brother, never belittle your ability. Ramzi Yusuf was a single individual and yet he was an example of someone who fought jihad alone. Do not let the American soldier, the British or Danish soldier or any other disbelieving soldier be better than you in defending his principles and realize that this is the price you need to pay for Paradise. Paradise is where you will see things which an eye has never seen, an ear has never heard and a mind has never imagined.

The Open Fronts & The Individual Initiative

Second: The School of Open Fronts in the Pre-September World[1]

The meaning of Open Fronts is that there are mujahidun forces whose presence is overt and linked to permanent bases. They fight the enemy forces on open battle lines, or they fight a guerilla war from those fixed positions. I will illustrate this with some examples from our experience: 'The First Afghani Jihad', 'Bosnia', 'Chechnya' and then 'The Second Afghani Jihad in the Era of Taliban'. As I said, this method was proven, in contrast with previous methods. Some points are:

1. Overwhelming military success:

This in spite of the enormous difference between the mujahidun and the enemy in equipment, weapons, technology and all material balances. In the first experience, the Afghani mujahidun, and the Arab and Muslim mujahidun who were with them – as previously explained – managed to, in spite of their shortcomings, defeat a great state and have folded its flags forever, Allah willing.

In Bosnia, a handful of Arab, Turkish and Muslim mujahidun were able to alter the balance of power in the Serbian genocide war, and they performed miracles. It is enough to mention that 60,000 soldiers from the American forces were stationed at sea outside the coasts of Bosnia and Serbia, and they put as a condition for entering Bosnia after the Dayton agreement, that 600 Muslim mujahidun should leave the country! So every man planted terror in a hundred soldiers from the Great Empire and its allies!

As for Chechnya, there is no objection that the military miracles which occurred had stunned the world, when a handful of men withstood the Soviet military apparatus! From a people whose population is less than a million, in a country not bigger than 50,000 square kilometers!

In this way, the faithful mujahidun proved that on the fields of overt confrontation, they are exceptional fighters. The imbalance [of power] between them and the enemy did not stand as an obstacle for them or for the victories.

2. Structural security success:

Considering that the confrontations were overt, the regimes' intelligence did not have any role worth mentioning, in that they had a role in the abortion of those fronts. Rather, the participation on the battlefield was a security barrier by which many of the infiltrators and the intelligence agents were detected, so they had to repent or flee… their activity was limited to observing the movement of secret organizations who took refuge on those fronts, and not abortion of the fronts themselves.

3. Agitation success:

This is the third important matter, because those causes succeeded in mobilizing the Islamic Nation, with its hundreds of millions, behind them. This is in contrast to the experiences of the secret organizations, since

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1 The following text is taken from his book, 'The Global Islamic Resistance Call', Ch.8 /Sec.4.

the oldest jihadi organizations were unable to mobilize the people of the limited region where they were confronting the regimes. Most of the Islamic Nation's people had not even heard about their struggle, let alone supported them! However, in the case of the Open Fronts, the Islamic Nation with its hundreds of millions rose to support and advocate them, and her devoted sons joined the Fronts. The Shaykh's and elders prayed to Allah for the mujahidun's victory, and rich and poor Muslims alike donated their money and supported the jihad.

The mobilization for jihad that the Fronts generated was enormous… and the agitation to those causes was successful in a startling way.

4. Educational success:

The Islamic educational theory is based upon direct acquisition of knowledge, and on [role] models and examples of good behavior. This has been the case from the Prophet ﷺ to his Companions, may Allah be pleased with them, and from them to the *Tābi`īn* (followers), and from them to the *Taba Tābi`īn* (followers of the Followers). Then, to the senior clerics and the venerable forefathers of the Islamic Nation, and then to their students and followers, and in this way throughout history…

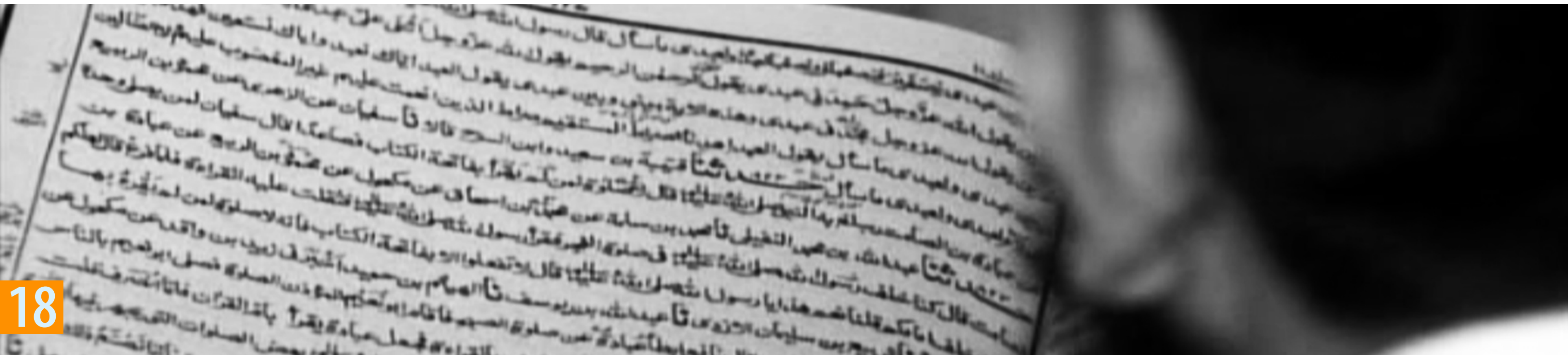
This cannot be done today, however, under the conditions of secret education. It is not possible to provide time or space for giving real doses of the education. Also, the secrecy does not provide any opportunity to become acquainted with the role model, the leader and the shaykh… and to be influenced by him and take him as a model. By contrast, the jihad on the Fronts provided all of this… but unfortunately, the leaders who were in command in that period were largely incapable in terms of giving attention to education (*tarbīyyah*) in its various forms, and the troops gave attention to military and combat education only. However, this incapability cannot deny two points: First, that education was possible. And second, that it was conducted in a partial manner and by some people. It had a great impact, such as in the Afghani and Bosnian experiences, and much greater than in the experiences of the secret jihadi organizations.

Thus, we are able to summarize by saying that the experience on the Fronts is regarded as a successful method of confrontation, when compared with the methods of the regional, hierarchical and secret organizations, which failed completely on all levels…

5. Political success:

Political success is the realization of goals and slogans… And the goal of every jihad has been to defeat the enemy and to establish Islamic rule. In the first Afghani experience, the success was complete… After passing through trials and tribulations, the jihad resulted in the emergence of the Islamic Emirate. The dream came true. Although it was shattered after some time, it will return soon, Allah willing. In the case of Bosnia, the goal was to save the Muslims from genocide, and this was realized. However, the rise of an Islamic State in the heart of Europe, and in the light of the New World Order, was an impossible matter. I think that whatever was realized, in view of the circumstances, was largely a success. In the case of Chechnya, the political project was not realized in spite of the military successes, because the strategic geographical factors for Chechnya as a country, and the given facts and numbers of its population, make this a semi-impossible task. The persistence that was realized is regarded as a historical victory.

In general, political success is connected to factors, which are further away than those I teach in this



“Since then, tens of individual operations have taken place here and there, in various spots in the Arab and Islamic world, and are still taking place”

paragraph, which are concerned with the military performance…

Thus, we are able to summarize by saying that the experience on the Fronts is regarded as a successful method of confrontation, when compared with the methods of the regional, hierarchical and secret organizations, which failed completely on all levels… this in spite of the devotion and sacrifice provided by the mujahidun, and the achievements and victories that were realized, which in the end were futile, as a result of what we said above. {**And the command of Allah is a decree determined**} [*al-Aĥzāb*: 38].

However, the theory of resistance on Fronts has been subjected to decline in the post-September 2001 world. America has employed her stunning technological superiority, and used it for her strategy of decisive air strikes and complete control over space and the electronic world. We will discuss this later, Allah willing.

Third: The School of Individual Jihād and Small Cells

This jihadi school is very old… maybe its first experience was the unit of the Prophet’s great companion Abu Basir, and his well-known story when he formed the first guerilla group in Islam, and the great companion Abu Jandal subsequently joined him. A testimony to this method is what happened at the end of the life of Allah’s Messenger ﷺ when al-Aswad al-Ansi apostatized in Yemen, seized power and suppressed and humiliated the Muslims there. The man who put up resistance, was a blessed man from a blessed family, as Allah’s Messenger ﷺ. He carried out individual operational activity on his own initiative. He assassinated al-Aswad al-Ansi, altered the balance of power, and consolidated Islam in Yemen. Gabriel brought Allah’s Messenger ﷺ the good news of this decisive victory, which was won by a handful of enterprising men.

Throughout Islamic history, individual initiatives were repeated. During the Crusader wars, the corruption of the Emirs and the disintegration of the Islamic Nation, groups of mujahidun fighters resisted the catastrophe, before the rise of the Zengid State, and then the Ayyubid State. Many isolated units and groups performed the religious duty of jihad. In contemporary Arab history, a well-known story is when a single mujahid was able to alter the balance of power, and to influence the course of a large colonization campaign. This happened when the mujahid Suleyman al-Halabi, Allah’s mercy upon him, fled from Aleppo — my old city — in North-Western Syria to Jerusalem, where he asked one of the city’s clerics to issue a *fatwa* on killing Kléber, the commander of the French campaign in Egypt, whom Napoleon Bonaparte had appointed as his successor. He then went to him and killed him, and this was one of the reasons for the departure of the French campaign from Egypt. The only price of this victory was the achievement of Suleyman al-Halabi and his shaykh, who issued a *fatwa* saying that al-Halabi would be a martyr in Allah’s cause, and the two of them were executed, may Allah’s mercy be upon them.

Since the second Gulf War (Desert Storm) in 1990, and the emergence of the New World Order, this school has been revived. Since then, tens of individual operations have taken place here and there, in various spots in the Arab and Islāmic world, and are still taking place… Sayyid Nusayr killed the fanatic Zionist rabbi Meir Kahane in the United States. He was one of the most hard-line Jews towards the Muslims in Palestine. He had a program for expelling all Palestinians from Palestine. As a result of Kahane’s assassination, his group was dissolved and vanished. In 1993, Ramzi Yusuf, one of the Afghan Arabs (he is a Balochi Pakistani), and a group of mujahidun tried to blow up the tower of the World Trade Center in New York.

In Jordan, a Jordanian soldier from the Border Guards boldly opened fire at a number of female Jewish students who were making movements that were mocking the Muslim prayer, and killed a number of them. In Egypt, the heroic Suleyman Khatir opened fire, by independent decision, at a number of Jews at the Egyptian-Israeli border. At the Jordanian border with Israel, tens of border-crossing operations were carried out by young mujahidun, some of them were not carrying anything except a kitchen knife for attacking the Jewish patrols on the Western banks of the Jordan River! In Beirut, mujahidun climbed to the roof of a building and fired a number of RPG rockets at the Russian Embassy during one of the Russian campaigns against Chechnya. During the days of the Gulf War, an old Moroccan stabbed ten French tourists in Morocco, and the body of an Italian was found in the Emirates. A youth stabbed a number of foreigners in Amman, Jordan, and fired upon them. In Palestine, many individual operations were carried out by insurgent citizens against the settlers or the occupation soldiers.

In Pakistan, mujahidun have killed a number of Americans and Jews. In Egypt, a citizen delivered a letter to Hosni Mubarak, and then stabbed him with a knife. He was killed by the guards. In Jordan, an outstanding group consisting of four men created a cell to assassinate Freemasons in Amman, and succeeded in executing a number of them. They were subsequently arrested after clashing with the police, and some of them died as martyrs. And so on…

As for this spontaneous method, which started to spread with the intensification of the attacks of the American campaigns against Muslim countries, the adoption of the Zionistic project in Palestine, and the spread of news through satellites and communication networks, we may make the following observations:

1. Military success: This is concluded from the amount of fear and the terror that was planted in the enemy, and its influence on his interests. Some operations in 1994 even summoned more than 34 presidents, headed by Bill Clinton, to the *Sharm al-Shaykh* conference for combating terrorism.

2. Security success: Which means that these spontaneous operations performed by individuals and cells here and there over the whole world, without connection between them, have put the local and international intelligence apparatus in a state of confusion, as arresting the [members] of aborted cells does not influence the operational activities of others who are not connected to them. I have made use of this observation, to a large extent, when shaping the desired operational concept of the cells of the Global Islamic Resistance Call.

3. Agitation success: The issue of individual jihad was a great agitation success. It had great influence on awakening the spirit of jihad and resistance within the Islamic Nation, and it transformed unknown individuals such as al-Diqamsa, Suleyman Khatir, Sayyid Nusayr and Ramzi Yusuf into becoming symbols of a nation. The crowds cheer their names, people's thirst for revenge is satisfied, and a generation of youth dedicated to the Resistance follow their example.

4. From a political perspective:

These spontaneous operations performed by individuals and cells here and there over the whole world, without connection between them, have put the local and international intelligence apparatus in a state of confusion, as arresting the [members] of aborted cells does not influence the operational activities of others who are not connected to them.

It has been observed that these events remained as responses and emotional reactions here and there, but number-wise they never became a phenomenon, in spite of their ferocity and their long history of existence. We will explain the reasons for this when we formulate the organizational and operational theories, Allah willing.

5. Educationally: The absence of a common program for these resistance fighters led to a lack of an educational dimension for this phenomenon. This is a shortcoming, which it is possible to avoid, as we will see, Allah willing.

It has also been observed that this method had a partial success, especially with regard to its impact on the enemy, and the fact that the method makes it harder for the security agencies to defeat the Resistance.

From the investigative study of these three schools of jihad over the past period, we deduct some very important principles:

1. It is no longer possible to operate by the methods of the old model, through the 'secret-regional-hierarchical' organizations, especially after the September 11th events and the onset of the American campaigns, where the great majority of the existing secret organizations were destroyed, and the conditions made it impossible and futile to establish other secret organizations after this model.

2. We need to concentrate the research on the methods of the open fronts, and the methods of individual jihadi operational activity, along with the methods of total resistance (*al-muqāwama al-shāmila*) in order to develop them, this in order to deduct a military and organizational theory which is suitable for the coming period. This by using methods whose benefit has been established. And those two are; operational activity at the open fronts, and secret resistance through individual jihad and small cells. Before we discuss these two methods, however, it is appropriate for us to turn our attention to an important matter, and that is the necessity of planting the idea of globalizing jihad in all fields. The enemy has forced us to do so, and the conditions help us to move in that direction, in accordance with our principles which are originally universal. This is one of the axioms of the doctrine.

Our new method for jihadi operations in the Global Islamic Resistance Call is a global method and call. Likewise, the present military theory is also dependent upon moving on a global horizon. This is a basic factor in the military movement, besides being a strategy, political, and religious doctrine.

The idea of belonging to the whole Islamic Nation and its necessity for Jihad

This occurs on the level of religious belief, it is a personal sense of belonging, a geographical affiliation, etc. If we go to any Muslim now, and ask him: 'where are you from?' Indeed, he will mention his country; from Egypt… from Syria… from Tunisia… from Saudi Arabia… etc… He will not mention his city first, and tell you that he is from Damascus, Beirut, Cairo or Tashkent… because he is committed to the borders of Sykes-Picot, drawn in his mind by colonialism.

What we now need to establish in the minds of the mujahidun who are determined to fight, is the true sense of belonging and commitment, which is according to the words of the Almighty: {**Verily, this brotherhood of yours is a single brotherhood, and I am your Lord and Cherisher; therefore serve Me (and no other)**} [*al-Anbiyā'*: 92].

Alĥamdullilāh, the enemy's military attack now has put us within the borders of the same map, it is called 'The middle area of operations' (*mantiqat al-`amaliyyat al-wusta*) and in practice, it includes most of the states and countries of the Arab and Islamic world. It is the same in the political field, with the ideological, economic and civilizational attack… Bush has put us all on one map, which includes the same area, and its political name is 'the Greater Middle East'.

Hence, the enemy has globalized our cause by his attack on us, *walĥamdullilāh*. This helps those who are not supported by belief and understanding, to move towards this universal (*umamī*) thinking, which is among the fundamentals of our religion.

One must pay attention to the fact that this universal commitment has an important military dimension, which helps us to understand the military theory of the Global Islamic Resistance Call.

Strategically speaking, this theory emerges from the universal dimension of all parts of the larger Islamic homeland (*al-watan al-islāmī*), and it cannot succeed if we take away this global universal (*umamī*) dimension.

If we should enter a jihad at the Open Fronts, and decide to confront America at the Open Front, we will find that in order for jihad succeed on any front, it requires certain strategic conditions. These conditions are only present in limited areas in the Islamic world. When these fronts need a troop of mujahidun from any Islamic country, reinforcements of different kinds of special expertise from any country will fill important gaps on those fronts whenever they emerge.

In individual, secret jihad, the operational activity also takes place on a global and universal horizon. The horizons for this operational activity open up regardless of borders and countries. The enemy occupies Iraq and we fight there, the same in Palestine now… It became a duty for the mujahidun in Tunisia, or Morocco, or Indonesia… to go to Iraq to rush to his brothers' aid… however, few are probably able to do that, and it will become harder with time, because the apostate regimes in the areas of confrontation cooperate with America against the mujahidun. But any Muslim, who wants to participate in jihad and the Resistance, can participate in this battle against America in his country, or anywhere, which is perhaps hundreds of times more effective than what he is able to do if he arrived at the open area of confrontation.

It is absolutely necessary to have a sense of commitment to the Islamic Nation and its world, in the geographical, political and military dimensions and in every field.

Whoever looks at these established borders, curved and strangely twisted as they are when they draw the maps of our countries, see the drawings by the pens and rulers of the infidels in the colonial powers' ministries. It is strange, then, that these borders have been engraved in the minds and hearts of the majority of the sons of this Islamic Nation. It is astonishing that this catastrophe is not older than a few decades only. It happened after the downfall of the Islamic Nation's broad political entity in 1924, with the fall of the last of the symbolic Caliphs of this nation.

We must open the minds and hearts of the Islamic Nation's youth, so that they feel commitment to the Islamic Nation as a whole. This is a fundament in the religion and the faith, as well as in the politics and the strategic military concept.

Now, let us move on to our military theory.

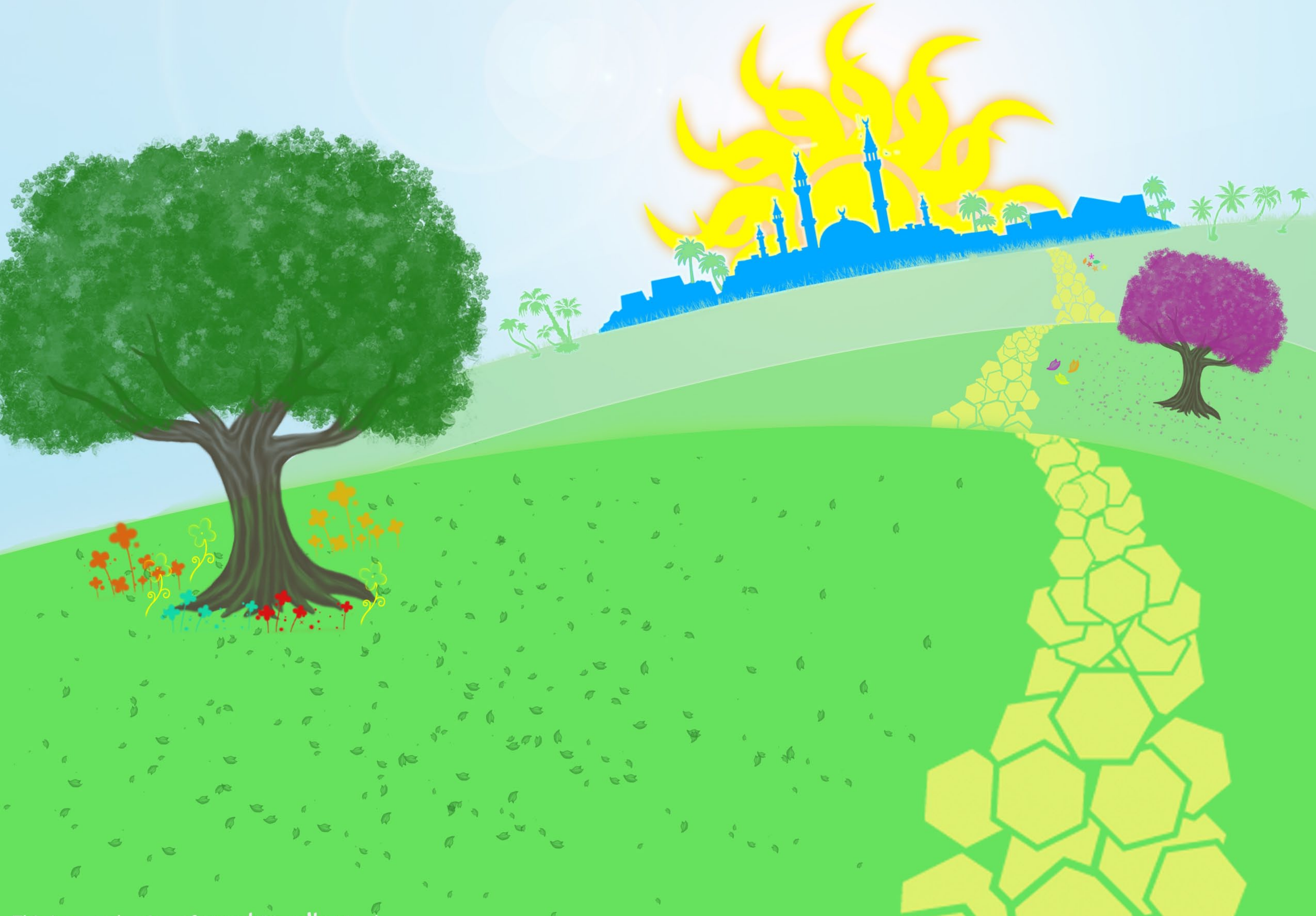
In the next edition of Jihadi Experiences, al-Suri describes his military theory: "The jihad of individual or cell terrorism, using the methods of urban or rural guerilla warfare, is fundamental for exhausting the enemy and causing him to collapse and withdraw, Allah willing. The Open Front Jihad is fundamental for seizing control over land in order to liberate it, and establish Islamic law, with the help of Allah. The Individual Terrorism Jihad and guerilla warfare conducted by small cells, paves the way for the other kind (Open Front Jihad), aids and supports it. Without confrontation in the field and seizure of land, however, a state will not emerge for us. And this is the strategic goal for the Resistance project."

Don't seek help from materialism...

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ ٱسْتَعِينُوا۟ بِٱلصَّبْرِ وَٱلصَّلَوٰةِ ۚ إِنَّ ٱللَّهَ مَعَ ٱلصَّٰبِرِينَ

O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.

[al-Baqarah: 153]



Obama's ploy and the Peak of Islam

shaykh ibrahim al-banna*

Jihad is the peak of Islam and the operation that the mujahidin performed on the 11th of September represents a virtuous act. The mujahidin performed their duty against American oppression. The mujahidin by the will of Allah will carry on jihad to establish justice between mankind and to remove American oppression and tyranny. America is arrogantly corrupting on earth and has killed innocent women and children in Afghanistan, Iraq, Somalia and Yemen through their bombings. America has killed more than a million and a half Iraqi children during their ten-year embargo on that nation.

We would like to say to the American people that your president Obama is deceiving you in his claim that his war is a war against al Qaeda rather than a war against Islam. This is a crusade just as his predecessor Bush has declared and Obama is following his footsteps and Muslims understand this fact. We will not stop targeting you on your soil and elsewhere as long as you are occupying our land and bombing our homes and killing our children, women and elderly, and as long as you are supporting the Jews in their occupation of Jerusalem.

Realize that the heroic mujahidin who sacrificed their lives for the sake of Allah on 9/11 have given a great example of sacrifice and defending their religion and people according to what was revealed in our holy book: {**Indeed, Allah has purchased from the believers their lives and their properties [in exchange] for that they will have Paradise. They fight in the cause of Allah, so they kill and are killed. [It is] a true promise [binding] upon Him in the Torah and the Gospel and the Qur'an. And who is truer to his covenant than Allah? So rejoice in your transaction which you have contracted. And it is that which is the great attainment**} [*at-Taubah*: 111]

We invite you to read our holy book and to believe in it to be saved from the punishment of Allah on the Day of Judgment.

The American people need to think long about this great event that changed history; this strike that hurt America militarily and economically, and exposed the lies of the American media. We will not let you enjoy peace as long as we do not live it in our lands and in Palestine.

We give away our souls cheap for the sake of Allah in order that humanity may enjoy peace and justice under the shari'ah of Allah and to have our souls climb up to Paradise under the throne of Allah.

* *Shaykh Ibrahim al-Banna is a graduate of religious studies at al-Azhar University.*

The Jihad Times

Free

Sana'a, Wednesday, October 6, 2010

WHAT TO EXPECT IN JIHAD

MUKHTAR HASSAN - Living amongst the heroes of Islam in the Arabian Peninsula has made me come to many realizations about how guerrilla warfare is conducted by the mujahidun. Before embarking upon the journey to the ummah's mujahidin, I was always under the impression that fighting either directly or indirectly was what I would be doing most of the time. The reality is not quite like that. I have realized that living with the mujahidin will actually retransform one's life style and habits to something that is closer to Allah's pleasure. In this series of notes I have jotted down, I will be sharing those experiences. This is part two of the series.

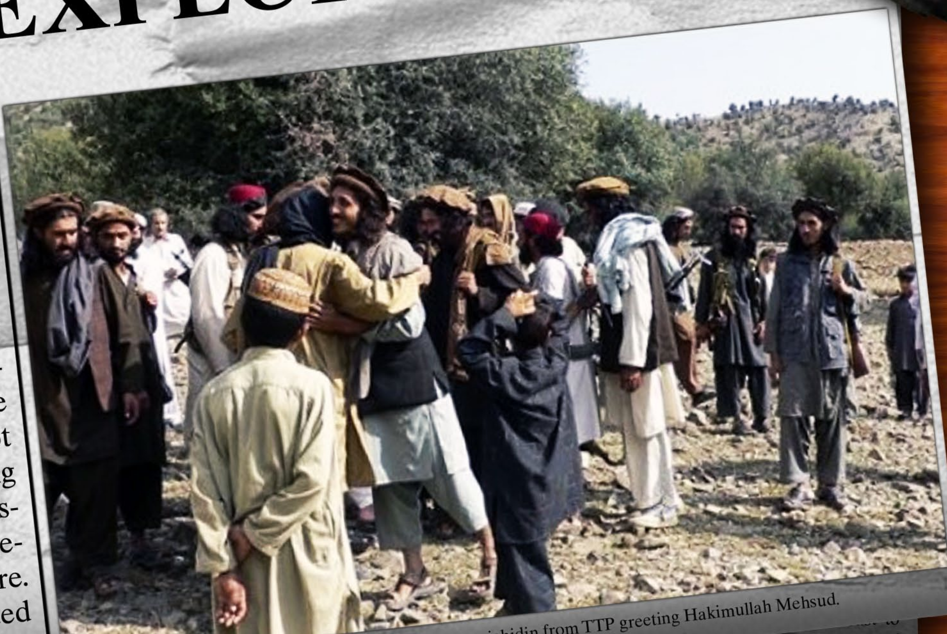
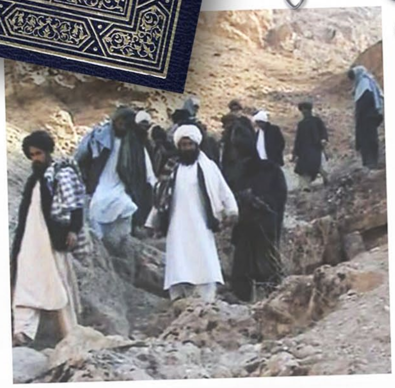


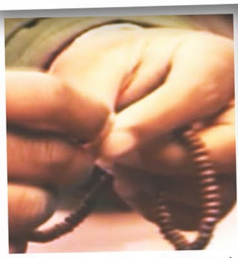
Image captured in Pakistan, showing mujahidin from TTP greeting Hakimullah Mehsud.

Why not the West?

If you're coming from the West, you might be asked by the mujahidin why you didn't partake in the jihad inside your country. If you tell them, "to help the mujahidin," many will tell you that attacking the enemy in their backyard is one of the best ways to help the jihad. Nevertheless, they'll be exceptionally happy to have you in their ranks. They certainly will not force you to go back home, but they will leave that option open for you in case you change your mind & decide to attack the enemy back home. Put yourself in the shoes of the leadership for a moment. They have with them an individual who is not wanted by the intelligence services and they could use that person to further the Islamic cause. That person is you. I strongly recommend all the brothers and sisters coming from the West to consider attacking the West in its own backyard. The effect is much greater, it always embarrasses the enemy, and these types of individual attacks are nearly impossible for them to contain.

Attacking the West helps the global cause





Get accustomed to downtime

Bolster your soul through worship

Base-to-base

The bases vary all throughout the region. Some of the rules for most bases include not traveling outside the base whatsoever, speaking in a low voice, not shooting your gun, and not using the cell phone. In some cases, there are bases that forbid the use of electronic equipment.

When living in the base, make your time useful. The days will go by slowly. If you can speak the local language, try to benefit from the company of the mujahidin. If you are not assigned to any obligations, do your best to spend a good portion of your time memorizing the Qur`an and doing other acts of `ibadah. Get accustomed to reading books as they are the best of companions; it never bothers you; it is always available when you need it, and it will further your comprehension in any matter you are interested in. There is so much to do in your free time. Here are some more activities: Spend quality time with your brother(s), do extra salah, make extended du`a, exercise, study military manuals, practice fighting moves and various military strategies, research medicine and healing techniques, watch beneficial documentaries, learn to cook food, wash everyone`s clothes, and clean the place of stay.

You will begin to realize the importance of having free time when you lose it. So take advantage of your free time, and spend that time wisely.

Additionally, not witnessing battle for extended periods of time is what many of us go through. In Iraq, there was a group of mujahidin who stayed inside a house for three months straight and witnessed no fighting even though the fighting was hot and active on a daily basis. Also a brother from Afghanistan told me that he remained there for a year and only took part in an operation once. These are not unique cases; this is completely normal. In the lands of jihad, you get to taste the fruits of sabr. The downtime in jihad is a blessing from Allah and not a negative aspect. It gives a chance to perform righteous deeds, gain knowledge and correct the soul`s intention.

Living outdoors

Living outdoors will be the most difficult of bases to stay in. In some bases, it won't be too bad since the mujahidin will erect tents and there might be some basic comforts. It is possible though that there will be times were none of this will be available and you will have to sleep on sand, rocks or grass. They may or may not have blankets and sleeping bags available.

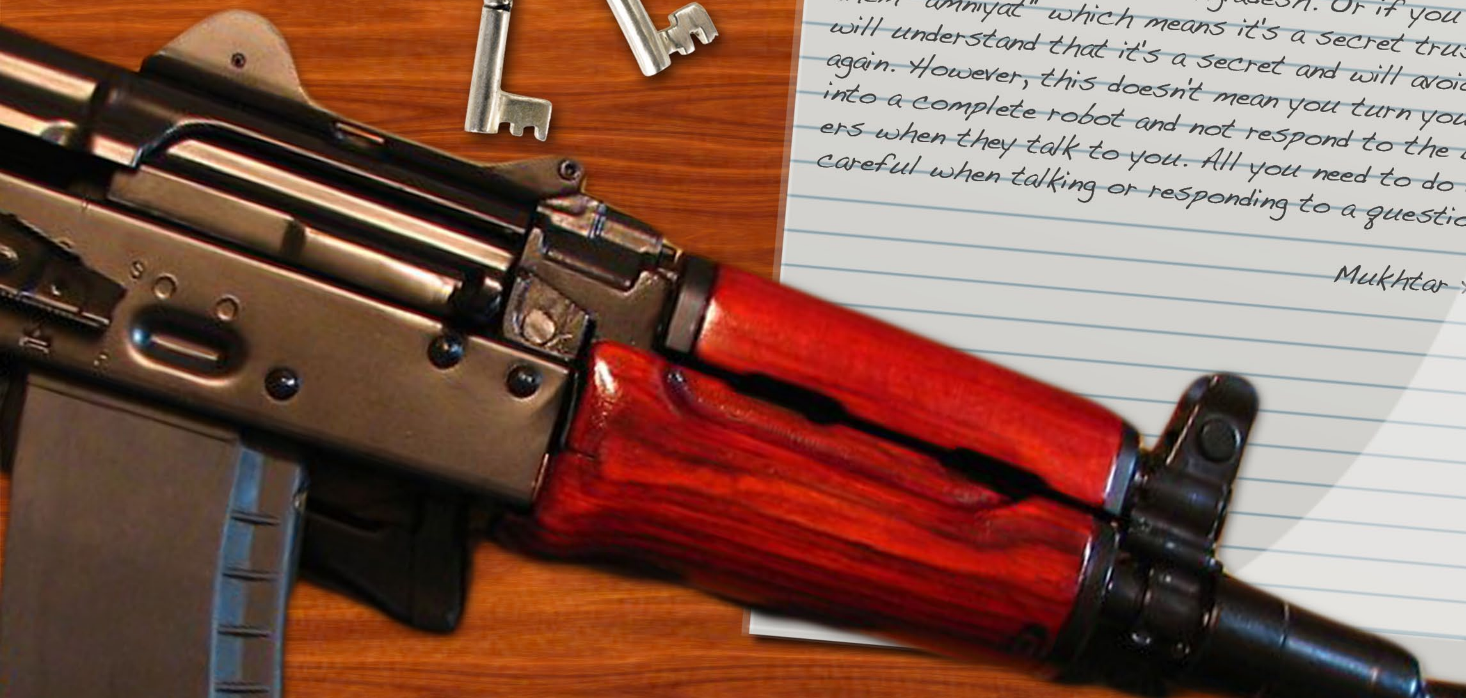
As for the weather, you should do some research into the country before arriving as to know what it's like during the day and night, especially in deserts, mountainous regions and forests so that you come prepared. Also, the type of weather should help you determine what kind of footwear to purchase.

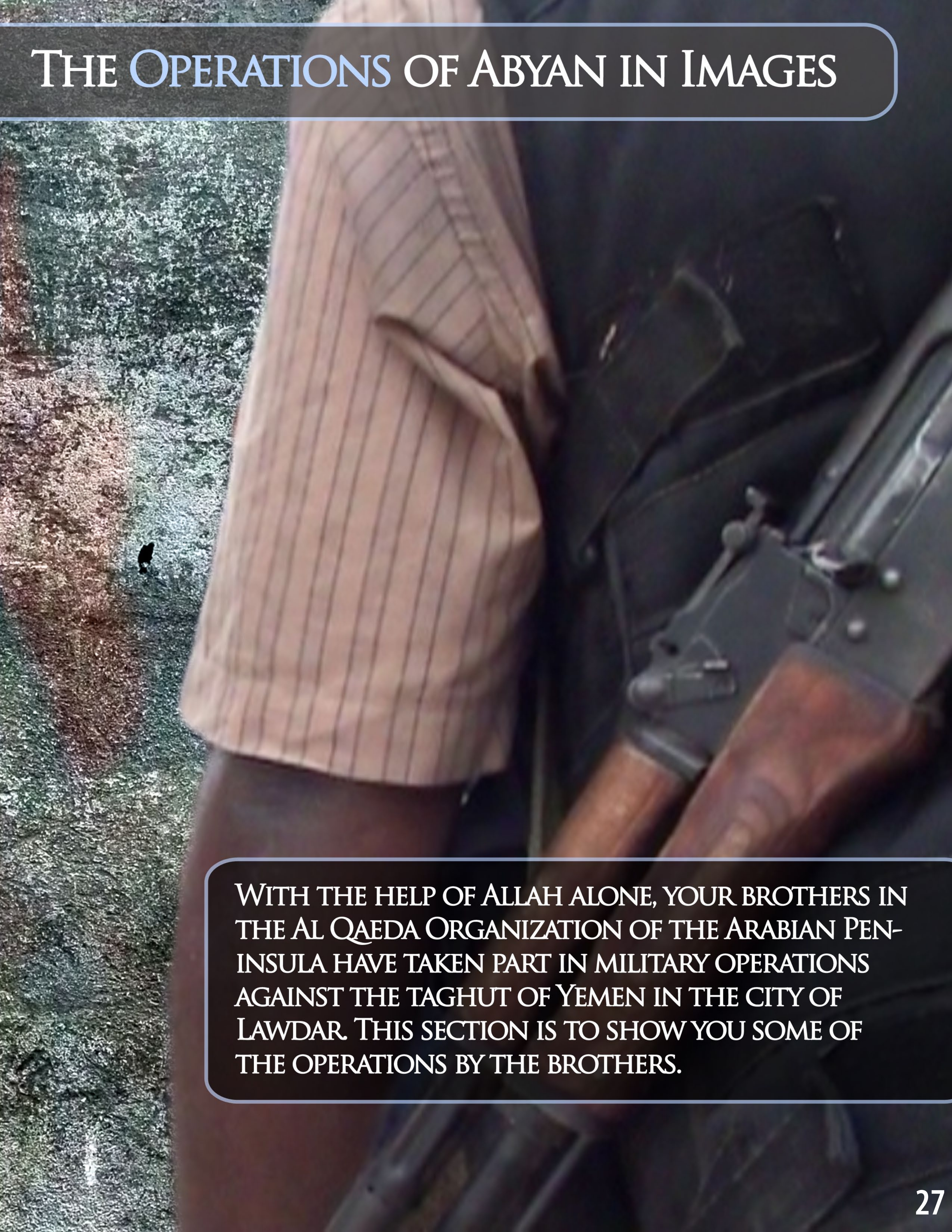
You should get used to taking off your shoes everyday to avoid running into foot problems. A friend of mines who fought in Tora Bora told me that there was a brother who would take his boots off every three days but he didn't do a good job of washing his feet thoroughly; after some time, he developed a strange foot disease. After that, he could no longer walk. Take good care of your feet and wash them properly. As a guerrilla fighter, you will be on your feet most of the time.

"It's a secret"

One of the pillars of contemporary jihad is secrecy. If its members don't practice this amongst themselves, it is possible for the movement to fall apart. What is meant here by secrecy is hiding from the people your personal information except for those details that the Amir has allowed. This is because if a mujahid is captured by the enemy and is interrogated through torture, he might give away your details. This may have far reaching consequences if you are not wanted. So for example, if I am British but of Indian descent, I tell the brothers I'm from Bangladesh. Or if you tell them "amniyat" which means it's a secret trust, they will understand that it's a secret and will avoid asking again. However, this doesn't mean you turn yourself into a complete robot and not respond to the brothers when they talk to you. All you need to do is be careful when talking or responding to a question.

Mukhtar Hassan





The Operations of Abyan in Images

With the help of Allah alone, your brothers in the Al Qaeda Organization of the Arabian Peninsula have taken part in military operations against the taghut of Yemen in the city of Lawdar. This section is to show you some of the operations by the brothers.

CHECKPOINT ATTACK

The Mujahidin, after making preparations and putting their trust in Allah, set out before Maghrib time to attack a checkpoint of the Murtadin.

The Mujahidin were able to kill 12 Murtadin. One of them hid inside the base and was able to injure 1 Mujahid. The Murtad was then blown up by the gas tanker.

The Mujahidin turned the checkpoint into a blazing fury, setting an example to other Murtadin troops to not be an obstacle to the banner of Tawhid.

BASE AMBUSH

The Mujahidin walked a very long distance in search of terrifying the enemies of Allah and bringing destruction to them. They were lions in hunt of its prey.

the mujahidin waited patiently for the muslims to leave the area; then they attacked ferociously. this image was taken at the moment the mujahid pressed the trigger.

After tearing apart the base of the Murtadin, they made a successful retreat. There were no injuries or casualties from the side of the Mujahidin.

Intense Explosions

The Mujahidin prepared plenty of 'Ramadan Gifts' for the Army of Apostasy.

This is the fate that awaits the government troops on the hands of the mujahidin

Many types of Vehicles were targeted such as 4x4 trucks and armored vehicles as pictured above.

CLEANING THE STREETS

DEAD GOVERNMENT SOLDIERS FROM THE ELITE SPECIAL FORCES OF THE YEMENI ARMY.

WHY SHOULD SOMEONE GIVE UP HIS LIFE FOR FIGHTING AGAINST THOSE WHO WANT TO ES-TABLISH TAWHID?

GHANIMAH WAS PLENTY AND SOME OF IT WAS GIVEN OUT TO THE PEOPLE WHO ARE NOT AS-SOCIATED WITH AQAP. THE PEOPLE ARE HAPPY ABOUT AQAP'S PRESENCE AND SUPPORT THEM.

Dr. Ayman al-Zawahiri, may Allah preserve him, said:

"Uniting of the Ummah must be around the word of Tawheed

And the unity of the Ummah cannot possibly be achieved on the basis of compromise on the Shari'ah's right to rule

Nor on the basis of respect for international resolutions

Nor on the basis of respect for the international accords which approve the ravishing of the Muslims' lands."

(Taken from 'The Open Meeting with Shaykh Ayman al-Zawahiri')

The New Mardin Declaration:
An Attempt at Justifying the New World Order

Shaykh Anwar al-Awlaki

It is important that we[1] encourage Muslims to respect their scholars. It is to no one's benefit to put down the men of knowledge who represent the religion of Allah. But when some of our scholars - no matter how knowledgeable they are - divert from the straight path, we the Muslims, need to advise them. Everyone beyond the Messenger of Allah ﷺ stands corrected. Umar (may Allah be pleased with him) asked from the pulpit: "If I divert away from the straight path what would you do?" One of the companions replied: "We will put you straight with our swords." There is another incident were an old woman corrected Umar when he was speaking. Umar said: "Umar was wrong and the woman was right." That is a healthy spirit that Muslims need to develop today. We respect our scholars, but ours is a principle centered religion; it is not centered on men.

In April 2010, in the city of Mardin, a group of scholars gathered[2] in order to re-interpret the *fatwa* of Ibn Taymiyyah which was in response to a question sent to him pertaining to the situation of the city of Mardin, where Muslims and non-Muslims lived and, at the time, it was being ruled by non-Muslims.

The scholars meeting in Mardin issued what they dubbed as *"The New Mardin Declaration"* in which they declared the *fatwa* of Ibn Taymiyyah unsuitable for our times and should not be used by "extremists to justify violence".

Following are excerpts from the declaration along with my comments:

> It is such a changed context that Ibn Taymiyya took into consideration when passing his fatwa, and that now makes it imperative that contemporary jurists review the classical classification, because of the changed contemporary situation: Muslims are now bound by international treaties through which security and peace have been achieved for the entire humanity, and in which they enjoy safety and security, with respect to their property, integrity and homelands.

Has peace really been achieved for the entire humanity? Are Muslims enjoying security and peace? Or they don't really matter as long as Western societies are the ones enjoying it? Are these scholars following the news?

If they think that they are enjoying peace and security, the majority of the *ummah* think otherwise.

I read the above mentioned statement and it made me ill at ease. I read it and reread it and just couldn't come into terms with it. Coming from a Western politician such a statement might be expected, but from a group of "eminent" Muslim scholars? I must say that with all the respect I try to have towards our learned ones, the above statement is an ignominy that would be bad enough if it was blurted out in an impromptu speech let alone a well deliberated and thought-out, written declaration. It is an insolent statement that shows no respect to the sufferings of our *ummah*. It is a slap on the face of the Palestinian widow and the Afghan orphan. It is disrespectful towards the millions of Muslims around the globe who are suffering because of the international community which these scholars are crediting for bringing so much "security and peace".

By such a statement they are not representing the *ummah* nor are they reflecting its sentiments. They are speaking for none other than themselves.

Secondly, they claim that Muslims are "bound by international treaties."

Why are the Muslims bound to them? Who bound them?

The international community they respect so much was born at the funeral of the last Islamic *Khilāfah*. The Western powers came into

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1 This article was written as a refutation of the new Mardin declaration by Shaykh Anwar al-Awlaki and completed in April. However due to technical difficulties its publication was delayed.

2 This gathering included the scholars Hamza Yusuf from the U.S., Abdullah bin Bayyah from Mauritania, Abdul Wahhab at-Tariri from Riyadh, Habib Ali al-Jifri from Yemen and many others.

domination after they exterminated the Ottoman *Khilāfah* and divided it amongst themselves into zones of influence. They destroyed the *Khilāfah*, established control over the international community and then came up with these treaties; and we were not there at the table, we had no representation whatsoever, we were completely and utterly ignored in the decision making process on the world stage. We were not even present at the signing ceremonies. So why are we bound to those treaties? What kind of *fiqh* or logic would make such treaties binding on us? We had no part and no say in any of these treaties. We only have a presence in the crammed hall of the general assembly of the United Nations, but not at the Security Council which is still off limits to the 50 plus Muslim states.[3]

Probably they should read up a bit and refresh their memories with, not wars of the past centuries, but the wars fought recently by these particular democratic nations they are trying to protect.

They should remember WWII, the most devastating war man has ever fought; the war in which the greatest number of soldiers and civilians ever died. It was also the first war in modern history were the number of civilians killed was greater than the number of soldiers. About 30 million soldiers and about 50 million civilians lost their lives in this brutal war. Then came Korea, Vietnam, and now Iraq and Afghanistan. For the last fifty years the Palestinian dilemma has been a shameful chapter in the book of humanity. Have we already forgotten the war of the Balkans where Europe watched in silence the genocide of European Muslims?

3 It needs to be noted that I am only describing the current state of affairs. By no means should it be understood to be an approval of Muslims states being part of the United Nations.

So what exactly do they mean by "security and peace have been achieved for the entire humanity?"

Following are the conclusions the scholars have reached:

> Ibn Taymiyya's fatwa concerning Mardin can under no circumstances be appropriated and used as evidence for leveling the charge of kufr (unbelief) against fellow Muslims, rebelling against rulers, deeming game their lives and property, terrorizing those who enjoy safety and security, acting treacherously towards those who live (in harmony) with fellow Muslims or with whom fellow Muslims live (in harmony) via the bond of citizenship and peace. On the contrary, the fatwa deems all of that unlawful, not withstanding its original purpose of supporting a Muslim state against a non-Muslim state. Ibn Taymiyya agrees with all of this, and follows the precedent of previous Muslim scholars in this regard, and does not deviate from their position. Anyone who seeks support from this fatwa for killing Muslims or non-Muslims has erred in his interpretation and has misapplied the revealed texts.

Overall the language used in this declaration is not that of Islamic jurisprudence but is more a language of a combination of lawyers and peace activists. One may understand that out of their desire of brevity they did not include the textual evidence for their sweeping blanket statements and conclusions but that wouldn't be much of a problem if these conclusions were in line with Islamic law, but they are not.

The statement declares that we cannot level the charge of *kufr* against fellow Muslims, we are not allowed to rebel against rulers, and we are not allowed to terrorize those who enjoy safety and security.

We are not allowed to level the charge of *kufr* against fellow Muslims, which is true. But when a Muslim does commit *kufr bawaĥ* (open unbelief), the charge of *kufr* does need to be leveled against him. Muslims should level the charge of *kufr* against those whom Allah and His Messenger ﷺ considered as disbelievers, not more, not less.

Concerning the rulers: if they are Muslim, but oppressive, *ahl as-Sunnah* have two opinions: the first is they are allowed to rebel against them and this was what happened during the early generations: The revolt of al-Hussain against Yazid, Abdullah bin al-Zubair against Marwan, Abdul Rahman bin al-Ash'ath against Abdul Malik, Muhammad al-Nafs al-Zakiyyah and Zaid bin Ali against the Abbasids.

The second opinion: We are not allowed to rebel against the Muslim ruler even if he is oppressive and this is the majority view. Our classical scholars reached this conclusion after studying our early history. Their view is that the rebellions against the oppressive rulers brought more evil than the oppression of the rulers.

However, and this is the crux of the matter: If a ruler has committed disbelief then it is obligatory to revolt against him. This is a matter of consensus among the classical scholars of *ahl as-Sunnah*.

The declaration goes on to claim that we may not terrorize those who enjoy safety and security. To throw out such a blanket statement that we are not allowed to terrorize those who enjoy safety and security in light of the present state of the world is another reckless statement. According to these scholars, we the Muslims are not allowed to terrorize the Israelis, or the Americans, or the British who are living in safety and security while millions of Muslims are being terrorized by them. We are told to never mind the insecurity of the Palestinian or the Chechen or the Kashmiri. Never mind them. We are simply not allowed to terrorize,

period.

No. We do not agree with that. We do not agree with that because Allah ﷻ says: {**And prepare for them what you can of strength and steeds of war that you may terrorize with it the enemy of Allah and your enemy**} [*al-Anfāl*: 60]

We say that whoever terrorizes us, we will terrorize them and we will do what we can to strip them of their safety and security as long as they do us the same. They continue:

> The classification of abodes in Islamic jurisprudence was a classification based on ijtihād (juristic reasoning) that was necessitated by the circumstances of the Muslim world then and the nature of the international relations prevalent at that time. However, circumstances have changed now: The existence of recognized international treaties, which consider as crimes wars that do not involve repelling aggression or resisting occupation; the emergence of civil states which guarantee, on the whole, religious, ethnic and national rights, have necessitated declaring, instead, the entire world as a place of tolerance and peaceful co-existence between all religions, groups and factions in the context of establishing common good and justice amongst people, and wherein they enjoy safety and security with respect to their wealth, habitations and integrity. This is what the Shari'ah has been affirming and acknowledging, and to which it has been inviting humanity, ever since the Prophet (peace and blessings be upon him) migrated to Madina and concluded the first treaty/peace agreement that guaranteed mutual and harmonious co-existence between the factions and various ethnic/race groups in a framework of justice and common/shared interest. Shortcomings and breaches perpetrated by certain states that happen to scar and mar this process cannot and should not be used as a means for denying its validity and creating conflict between it and the Islamic Shari'ah.

The classification of abodes in Islamic jurisprudence is exactly that: a classification. It is not some sort of innovative new law. It is simply a classification based on the many textual references on the subject. When Ibn Taymiyyah introduced his modified classification, that was based on the new situation of Muslims living under non-Islamic rule; it was based on this new circumstance but there was no changing of the rulings and it was in line with Islamic teachings. It was simply, a change in the classification. What we are presented with here in this declaration is not merely a reclassification of abodes, but a thorough revision of *usūl* (Islamic principle tenets or foundations) based on a new world order agenda.

"The existence of recognized international treaties…" They are recognized by the ones who set them and not by us.

"…which consider as crimes wars that do not involve repelling aggression or resisting occupation." Not at all. The international community does not consider the U.S. invasion of Iraq and Afghanistan to be a crime. It does not consider the Israeli occupation of the land of pre-1967 to be a crime. Nor does it consider China, India, or Russia as criminals in their respective occupation of Muslim lands. It does not consider Spain to be criminal in its occupation of Ceuta and Melilla (let alone considering it to be criminal for occupying the entire Iberian Peninsula from the Muslims).

So what do they exactly mean by these international treaties?

This declaration is out of touch with the realities on the ground.

When they say: "…the emergence of civil states which guarantee, on the whole, religious, ethnic and national rights," The civil states referred to here have banned the niqab and fiercely defended the right to defame Muhammad ﷺ. They allow a very restricted form of personal worship that does not truly accommodate for the comprehensiveness of Islamic practice. The civil state has more authority over the wife and children than the Muslim head of the household. The law of Allah is not recognized by this civil state and the Muslim is forced to accept rulings of courts of law that are contrary to the law of Allah. So, on the whole, the modern civil state of the West does not guarantee Islamic rights.

Also, when they say: "…necessitated declaring, instead, the entire world as a place of tolerance and peaceful co-existence between all religions," Islam can never recognize and live in peaceful co-existence with worshiping a cow or an idol. Islam does not recognize *shirk*. Allah has honored us with guidance. With this honor comes the added

responsibility of sharing the light of Allah with the world.

I challenge these scholars to point out to me one - just one - Prophet of Allah who lived in peaceful coexistence with the disbelievers?

From Adam (peace be upon him) all the way to Muhammad ﷺ, not one of them, not a single one, lived with the disbelievers without challenging them, opposing them and exposing their falsehood and resisting their ways. Not one of them lived without a conflict with the disbelievers that ended up with a total and final separation between the two camps: a camp of belief and a camp of *kufr*. The disbelievers were then destroyed either through a calamity or by the hands of the believers.

This is what the Qur'an teaches us about the Prophets. A cursory study of the Qur'an would solve such confusion over what our relationship with the *kuffār* should be like.

Amongst the priorities of Muslim scholars and Islamic academic institutions, there should be the analysis and assessment of ideas that breed extremism, takfīr (labeling fellow Muslims as unbelievers) and violence in the name of Islam. Security measures, no matter how fair and just they may happen to be, cannot take the place of an eloquent (scholarly) elucidation supported by proof and evidence. Therefore, it is the responsibility of the ummah's religious scholars to condemn all forms of violent attempts-to-change or violent protest, within, or outside, Muslim societies. Such condemnation must be clear, explicit, and be a true manifestation of real courage-in-speaking-the-truth, so as to eliminate any confusion or ambiguity.

The Messenger of Allah ﷺ warned against the *khawārij* who represented a manifestation of extremist belief and actions. There are two traits of the *khawārij* that stand out: Firstly, they use to accuse Muslims of *kufr* based on acts that are considered to be major sins and not acts of disbelief. They considered the one who commits such sins to be destined to an eternal punishment in Hellfire. So adultery, fornication, drinking alcohol, and theft are all sins that commit a person to eternal punishment. They have also accused the companions of the Messenger of Allah ﷺ such as Ali and Mu'awiyah of being disbelievers.

The second trait: They kill Muslims and spare the lives of disbelievers. The *khawārij* have caused so much civil strife during the reign of the Umayyads and the Abbasids and yet, they had no record of jihad against the disbelievers. Therefore, the *khawārij* are a phenomenon that manifests itself during Islamic rule and fades away, although not completely, during times like ours. Yes, there still remains strains of *takfīr* today that are similar to those of the *khawārij* of yesterday but the problem of extremism is a problem that is most pronounced during times of the strength of the *ummah* rather than moments of weakness. In times like ours, it is the problem of the other extreme, *irja`*, that we need to actively tackle. The *Murji`ah* went to the other extreme end of the scale and considered that no act that a Muslim might commit would take him out of the folds of Islam. For example, according to the *Murji`ah*, if a Muslim legislates laws and implements them in place of the laws of Allah, he is still a Muslim.

What we need is the middle path; the path of the Messenger of Allah ﷺ and his companions; the path that follows the Qur'an and Sunnah. That is the straight path that we invoke Allah in every *raka`āh* of *Şalah* to grant us.

But sadly this is not what this declaration is about. This declaration does not represent the middle path. It represents a benign version of Islam that is friendly towards the power holders of the day and stands against the changing of the status quo. The declaration calls for a blanket condemnation of "all forms of violent attempts-to-change or violent protest, within, or outside, Muslim societies."

This might be the way of Gandhi or Martin Luther King, but it is not the way of Muhammad ﷺ who said: *"I was sent with the sword before the Day of Judgment."*

Islam does recognize changing through force and that is what fighting *fī sabīlillāh* is. Today we cannot expect Palestine, Iraq or Afghanistan to be freed again except by force. Israeli and American aggression cannot be met with pigeons and olive branches but must be met with bullets and bombs. It is through the heroic acts of the Palestinian martyrs that Israel had forsaken its dream of a greater Israel and retracted upon itself behind walls and barriers. It is because of these operations that Ariel Sharon unilaterally pulled out all Jewish settlements in Gaza. The strategy of the Palestinian resistance succeeded in exhausting the enemy and forcing it into giving concessions. It was not until internal differences within the Palestinian rank that the tide turned again in favor of the Israelis.

The rule of "what is taken by force cannot be returned except through force" is not only valid from a historical point of view but it is also the statement of Qur'an: {**So fight, [O Muhammad], in the cause of Allah; you are not held responsible except for yourself. And encourage the believers [to join you] that perhaps Allah will restrain the [military] might of those who disbelieve. And Allah is greater in might and stronger in [exemplary] punishment**} [*an-Nisā'*: 84]

What we see from the disbelievers today is not overtures of peace but demonstrations of might. The *āyah* makes it clear that through fighting and inciting the believers to fight – and not through concessions, appeasement, turning the other cheek or even *da`wah* – is the might of the disbelievers restrained.

At a time when American expenditure on its army is anything but decreasing, these scholars are asking us to give up any form of resistance and live as law – Western law that is – abiding citizens. They are asking us to live as sheep, as pleasantly as a flock of tame, peaceful, and obedient sheep. One billion and a quarter Muslims with no say on the world stage, stripped from their right to live as Muslims under the law of Islam, directly and indirectly occupied by the West, are asked to live as sheep. Is that the role of scholars?

America is increasing its military budget not to fight Martians but to fight Muslims. On the other hand, Iran is building the most powerful military in the region. The foundations of the empire of the Shi'a are being laid in front of our own eyes. With some foresight, one can see where this is heading. The area termed the 'Middle East' is edging towards a war on a colossal scale. The *ahl as-Sunnah* up until this moment are the weakest of the three conflicting parties. The Gulf monarchs and the military juntas have completely sold us out. Our heads of state have betrayed us at a critical moment in our history. The last thing we need is for our scholars to follow suit. The *ahl as-Sunnah* do not need more demoralization. They do not need scholars to tell them to pull the shades over their eyes and live in peace in a "civilized" world under the protection of "international treaties" when we, who are living in the Muslim world, foresee that we are standing on the very battlegrounds of the coming world war.

Dear respected scholars: please spare us your letting down. The Messenger of Allah ﷺ said: *"Whoever believes in Allah and the Last Day should either say good or remain silent."*

In trialing times like these, we need to remind ourselves with this advice.

The declaration goes on to state: "Such condemnation must be clear, explicit, and be a true manifestation of real courage-in-speaking-the-truth." Courage? Absolutely not. There is no courage in condemning Jihad. There is nothing in it but cowardice.

> Muslim scholars, throughout the ages, have always stressed and emphasized that the jihad that is considered the pinnacle of the religion of Islam, is not of one type, but of many, and actually fighting in the Path of God is only one type. The validation, authorization, and execution of this particular type of jihad is granted by the Shari'ah to only those who lead the community (actual heads of states). This is because such a decision of war is a political decision with major repercussion and consequences. Hence, it is not for a Muslim individual or Muslim group to announce and declare war, or engage in combative jihad, whimsically and on their own. This restriction is vital for preventing much evil from occurring, and for truly upholding Islamic religious texts relevant to this matter.
>
> The validation, authorization, and execution of this particular type of jihad is granted by the Shari'ah to only those who lead the community (actual heads of states).

This statement needs elaboration. There is no explicit evidence that the permission of the Imam is needed for jihad. But the scholars deducted such a requirement from other evidence and because jihad is an act of worship with critical and encompassing consequences. However, the scholars also mentioned a few exceptions to this rule. The one exception relevant to our discussion here is in the situation where there is no Imam or in the case where it is known that the Imam does not promote jihad. In such a case, the scholars stated that both the offensive and defensive forms of jihad should not be stopped but should be carried out by the *ummah*. Ibn Qudamah stated that in the absence of the Imam, jihad should not be stopped and the spoils of war should be divided among the fighters according to the rules of shari'ah. Ibn Rushd states that: "obeying the Imam is mandatory unless the Imam orders the Muslims to commit a sin, then he should not be obeyed, and preventing Muslims from fighting obligatory jihad is a sin."

> The basis of the legitimacy of jihad is that it is either to repel/resist aggression ("Fight in the cause of Allah those who fight you, but do not transgress limits; for Allah loveth not transgressors" — Şūrah al-Baqarah, 190), or to aid those who are weak and oppressed ("And why should ye not fight in the cause of Allah and of those who, being weak, are ill-treated (and oppressed)?" — Surah al-Nisā', 75), or in defense of the freedom of worshiping ("To those against whom war is made, permission is given (to fight), because they are wronged; — and verily, Allah is most powerful for their aid" — Surah al-Ĥajj, 39). It is not legitimate to declare war because of differences in religion, or in search of spoils of war.

The justifications of jihad listed above are valid but not inclusive. The Messenger of Allah ﷺ said: *"I was instructed to fight mankind until they testify that there is no one worthy of worship except than Allah, and that Muhammad is the Messenger of Allah, they establish Şalah and they pay Zakah. Whoever does so have protected from me his blood and his wealth"* [Bukhari and Muslim].

This *ĥadīth* declares that the Muslims have a mission to bring Islam to the

world and the application of this *ĥadīth* by the Saĥābah is the best explanation of it.

The first Caliph Abu Bakr (may Allah be pleased with him) fought against the apostates and against the two superpowers of his time, the Roman and Persian Empires. The war against the apostates was to reestablish the acceptance and submission of the tribes of Arabia to the law of Allah. Abu Bakr (may Allah be pleased with him) said if they refuse to give even a bridle they used to give to the Messenger of Allah ﷺ, he will fight them over it.

The wars with the Persian and Roman Empires were unprovoked and were for the prime purpose of spreading the truth to humanity. The Muslim messenger to the Persian leader said: "Allah has sent us to deliver the servants of Allah out of servitude of one another into the service of Allah, and out of the narrowness of this world into the vastness of both this world and the afterlife and out of the oppression of religions into the justice of Islam." There is no conciliatory tone in this statement and no inclination on part of its deliverer to live in "harmony" with followers of different religions. It was clear to the virtuous Muslims then, who had proper understanding of what their duties towards Allah were and who had pride in Islam, that all religions were false, and that all systems of government were oppressive, and that only Islam can offer mankind salvation in both this world and in the Hereafter. They understood that by approving others in their ways they are not doing them a favor, and they are not acting tolerantly towards them but they are doing them a disservice by not showing them the way of truth that would save them from eternal torment. Exceptions were made for the Jews and the Christians, where they were allowed to retain their religious practices as long as they paid the *jizyah* in a state of humility. They were made to know that their religious practices were false, that Islam does not approve of either Judaism or Christianity, and that they are considered to be misguided and are destined to Hellfire. The early Muslims let the Jews and the Christians know this in the clearest and most unambiguous manner. They did this out of concern and care for them.

Regarding their statement: "It is not legitimate to declare war because of differences in religion, or in search of spoils of war." This statement is false. The pagans of Arabia were fought because they were pagans, the Persians were fought because they were Zoroastrians and the Romans were fought because they were Christian. The great Muslim Sultan Mahmud Sabaktakeen fought against the Hindus because they were Hindus and he personally led his army in a risky campaign deep into the land of India with the sole objective of destroying the most revered idol in all of India. He was fighting because of this "difference of religion" our esteemed scholars of Mardin are discounting.

Allah ﷻ says: {**And fight them until there is no fitnah and [until] the religion, all of it, is for Allah**} [*al-Anfāl*: 39]

The Messenger of Allah ﷺ said: *"I was instructed to fight mankind until they testify that there is no one worthy of worship except Allah".*

Fighting *fī sabīlillāh* can also be for the objective of spoils of war. Most of the dispatches that the Messenger of Allah ﷺ sent from Madinah were in search of spoils of war. Badr itself was an expedition headed by Muhammad ﷺ himself in pursuit of a caravan of goods belonging to the Quraish.

In fact, the classical scholar Ibn Rajab al-Hanbali states that the purest and best form of sustenance for the believer is that of *ghanīmah* (spoils of war) because it was the source of living Allah has chosen for His most beloved of creation, Muhammad ﷺ.

The Messenger of Allah ﷺ said: *"My sustenance was made to be under my spear".*

It is known from the *sīrah* that the Messenger of Allah ﷺ lived off the fifth of the fifth of the spoils of war which was prescribed to him in the Qur'an. Throughout our early history, the greatest source of income for the Muslim treasury was through the revenue generated from fighting *fī sabīlillāh*. Spoils of war, *jizyah* (a tax taken from the Jews and Christians), and *kharaj* (a land toll taken from conquered land) represented the most important sources of income for the Islamic treasury.

The issue of Fatwas in Islam is a serious one. It is for this reason that scholars have drawn up stringent conditions/requirements for the Mufti (the authority issuing fatwas). Of these conditions is that he must be fully qualified in scholarly learning/knowledge. Of the conditions specific to the fatwa itself is having established the proper object of application (manat) according to place, time, and person, circumstance, and consequence/future outcome.

The notion of loyalty and enmity (al-walā' wa al-barā') must never be used to declare anyone out of the fold of Islam, unless an actual article of unbelief is held. In all other cases, it actually involves several types of judgment ranging according to the juridical five-fold scale: permissible, recommended, not recommended, non-permissible, and required. Therefore, it is not permissible to narrow the application of this notion and use it for declaring Muslim outside the fold of Islam.

Yes, *fatwa* is a serious matter and

should only be issued by those qualified. Hence, the Muslim masses today need to beware of any *fatwa* that calls for the re-interpretation of well grounded, accepted, and valid *fatwa's* given by the classical scholars of the past whom the *ummah* accepted and recognized as righteous men of knowledge. We are living in a time when the West has publicly stated that it will use Muslim against Muslim in the battlefield and will use scholar against scholar in the battle for the hearts and minds of the Muslim *ummah*. As one CIA official stated: "If you found out that Mullah Omar is on one street corner doing this, you set up Mullah Bradley on the other street corner to counter it".

Abdullah bin Mas'ood (may Allah be pleased with him) said: "Follow those who have passed away because the living is not secure from *fitnah* (trials that may cause a person to lose their religion)."

The early generations have formulated a framework for all the issues covered in this declaration: jihad, extremism, rules of leveling charges of *kufr* against a Muslim, and *al-walā' wa al-barā'*. Therefore, there is no need to re-interpret these core tenants based on what is clearly nothing more than an approval of a worldview as defined by those in power, i.e. the West.

In closing, one has to wonder as to why there was a great emphasis placed on the *fatwa* of Ibn Taymiyyah on Mardin by the issuers of this declaration. The *fatwa* of Ibn Taymiyyah was in-line with the opinions of the scholars before him and after him. So to believe that somehow the mujahidin are so dependent on this *fatwa* and are basing their jihad on it is not the case. Many, if not most, of the mujahidin have never even heard of it.

The media has also showed interest in the "New Mardin Declaration." Here are some of the headlines:

- Muslim scholars denounce Osama's jihad[4]
- Fatwa rules out violence, scholars say[5]
- Osama bin Laden misinterpreted jihad fatwa[6]
- Muslim scholars recast jihadist's favorite fatwa[7]

So why did the media in the West give this "New Mardin Declaration" more weight than it deserves? Is it some kind of breakthrough *fatwa* that would shake the foundations of the jihad of today? Not at all. This declaration is pretty much meaningless. Even the Mufti of Turkey, albeit for different reasons than what I mentioned, stated that it is "incredibly meaningless." This comes from a Turkish newspaper covering the event:

> But top Turkish religious leaders were notably absent from the gathering. Members of local Mardin press outlets speaking with Sunday's Zaman on the sidelines of the conference noted that many locals viewed the conference with suspicion before it even began. "People are worried that the conference sponsors are connected to the British government and that the whole thing is part of some sort of effort to use Muslims' own religious texts and resources to tie their hands when it comes to issues of jihad as defense. They're worried that the conclusion of the conference will be that jihad is no longer valid in our day and age -- and that this will rule out resistance even under situations of oppression such as that in Palestine today," one journalist said, speculating that the absence of some scholars could be due to their unwillingness to be associated with an event that might prove to be locally unpopular.

However, the marketing schemes used for this "Declaration" were pretty fascinating. They gathered from different countries and went all the way to Mardin, they held an entire conference to study the Mardin *fatwa*, and then the itinerary for the conference stated that the scholars were going to have a special session for the announcement of the "New Mardin Declaration" with all the scholars signing it as if it is some kind of great manuscript and then they are to pose together for a "group photograph" for this historical moment!

The reality of the matter is that the "New Mardin Declaration" is probably more relevant at scoring points for its signatories with the West, as is apparent by the Western media hailing it, than causing any change on the course of the modern jihad movement.

Closing Comments:

Our scholars should focus more on justice than on peace. A people who have their land occupied, their resources plundered by major Western corporations, their kings and presidents are stooges who have authority to oppress and steal but no authority to act independently of their Western masters, their children and women are fair play for American firepower; such a people do not need to hear needless sermons on Islam being the religion of peace. They need to hear how Islam will bring them justice and retribution. They want to hear how Islam can help them bring an end to occupation, how Islam can allow them to live in dignity under their own system of government, and ruled by their own people. They need to be empowered and encouraged. This is the message the Muslims are waiting to hear from our esteemed scholars.

The "New Mardin Declaration" is not worth the ink and the paper it is written on. It is a disgrace for those

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4 (CNNi Report 01 April 2010)
5 (The Vancouver Sun 01 April 2010)
6 (ZeeNews.com 01 April 2010)
7 (Reuters News Agency 31 March 2010)

who agreed to take part in it, and has nothing to do with the *ummah* whom Allah described as being: {**...the best nation brought forth to humanity**}.

Determining the path for the future of the *ummah* was not left to our whims but was already set forth for us by the Messenger of Allah ﷺ. He said: *"A group of my ummah will continue fighting until the Day of Judgment"*. He also said: *"I was instructed to fight mankind until they testify that there is no one worthy of worship other than Allah"*. We stand firmly by these statements of our beloved Prophet ﷺ and we will, by the will of Allah, fight to uphold them and call others towards them. We stand firmly by the giant classical Imams of the *ummah* and we will not be deterred by the dwarfs of today, and we refuse all attempts of rewriting the Islamic shari'ah to kowtow to a New World Order that doesn't belong to us and must be challenged and changed.

Just as the *khilāfah* and the shari'ah rule were dismantled, we now see such dangerous attempts at dismantling the body of *fiqh* of our early scholars. This call to discard the *fatwa* of Ibn Taymiyyah should not be seen as merely a disagreement with ibn Taymiyyah on a particular point of legislation but as part of an orchestrated effort, under the sponsorship of the West, to discard the body of work done by centuries of scholarly work by the Imams of the *ummah*. But to put it that way is to put it mildly. It is in its essence a covert attempt at abrogating all the verses of Qur'an and hadith that call for the establishment of Islamic rule, fighting aggression, and fighting for the spread of the call of Islam. According to these scholars, these rules simply have no place in the modern world. According to them there is a New World Order that necessitates a New World *fiqh*. A *fiqh* of submission, a *fiqh* of rendering what is unto Caesar to Caesar, a *fiqh* that would allow the cowards to live in peace. It doesn't matter what quality of life they live as long as they are living.

Changing the status quo is not an easy task. Rocking the boat affects everyone. The Prophets experienced the consequences of challenging the status quo that was instituted and defended by the powerful. They suffered, and their followers suffered. But that did not deter them from carrying on their mission. Today the status quo is fiercely defended by the powerful and not everyone has the courage to go against it. If you defy it you suffer. You pay a price. Those who oppose the status quo see a powerful current and they are reluctant to cross it because, in the eyes of many, to go against the tide in today's world is insanity. Sadly, today many of our scholars have opted for the option of safeguarding themselves rather than safeguarding the religion. The problem is when this personal weakness is masked under the cloak of religion, and religion is used to justify a position that cannot be justified neither by our *fiqh* nor our history.

Jihad will continue in its various forms and fighting will continue until the Day of Judgment and will not be harmed or deterred by those who betray it.

DUNYA
When you are told to go forth in the cause of Allah, you cling heavily to the earth... [at-Taubah: 38]
The following is a COME TO JIHAD ad production. It seeks to inspire the believers to leave their homes and join the global jihad effort.

conducted by al-malahem

INTERVIEW WITH SHAYKH ABU SUFYAN

THE VICE AMIR OF AL QAEDA IN THE ARABIAN PENINSULA

Al-Malahem (AM): In the beginning we welcome Shaykh Abu Sufyan al-Azdi. We begin by asking about your experience at Guantanamo where you were imprisoned for almost six years. Please tell us about the reasons of your imprisonment and how were you treated.

Abu Sufyan (AS): All praise is due to Allah who blessed us with the blessing of jihad in His path. The reason behind my imprisonment is supporting Islam and the Muslims in Afghanistan. In the battle of Qandahar Airport, I was injured and taken into Pakistan where I was later arrested by the Pakistani army who then took me to Quetta Military Hospital. The Americans came to interrogate me but I refused to speak to them. Then I was visited by interrogators from the government of al-Saud who promised to take me back to the land of the Two Holy Mosques in a specially charted medical jet but I refused to speak to them too. So the Pakistani government handed me over to the American army in Quetta Airport. The Americans transported me from Quetta Airport to Qandahar and then to Cuba.

The treatment of the Americans was the treatment of an enemy to an enemy and this is natural but what I did not expect is to find the Americans to be a people without any principles, whether we are talking about moral principles or general human values. But also that is not unexpected from a nation that is leading the world into a moral decay that makes humans equal to animals. In fact animals have more values than some Americans. It is part of their so-called civilization to turn women into a roaming toilet which could be used casually by men. One of the things that bothered us in prison was their attempts to seduce us through their women but all praise is due to Allah, we were protected from this human trash.

Regarding torture I think that many of my brothers have already spoken extensively about that so there is no need to repeat it here.

AM: After spending this time in prison and being exposed to this inhumane treatment, did your view of Americans change?

AS: Yes it changed. Before imprisonment I used to think that there was some bottom-line humanity left in the Americans as is found in human beings in general regardless of the differences in beliefs and the fact that we are enemies. But after I got to deal with them directly, I came to the conclusion that mankind needs to protect its humanity by fighting Americans who are the enemies of the human race.

AM: After six years of imprisonment you were released without a court proceeding and you were handed over to the Saudi government who held you in prison for seven months. Why did you head towards Yemen even though the Saudi government said that it has subjected the Guantanamo inmates to a

rehabilitation program?

AS: I headed towards Yemen because the mujahidin in Yemen have raised their banner. The Muslims are still being killed, manmade laws are still ruling over our land, the disbelievers are still on the soil of the Arabian Peninsula, and our honor is being violated. All of these are reasons why I cannot put down my arms.

The rehabilitation program you referred to was basically a set of new religious beliefs imposed by the American tyrants on the Muslim societies and is being enforced by the traitor governments of the Muslim world. Whoever goes against these beliefs is imprisoned or murdered and unfortunately there are some who wear the cloak of scholarship but have sold their religion for a cheap price and they are marketing these false beliefs on behalf of the Americans.

AM: What is your position regarding the government of al-Saud? And what do you advise the Muslims of the Land of the Two Sacred Mosques to do regarding the al-Saud government? And what is your advice to the Muslims in general?

AS: My position towards the al-Saud government is the Islamic position: They have entered into apostasy from more than one door and Islam orders me and orders every Muslim to revolt against them and fight them. Fighting Jihad against the al-Saud government is a religious duty and I invite the Muslims of the Land of the Two Sacred Mosques to revolt against them by word and deed and I ask them to support the mujahidin according to their abilities. My advice to the Muslims in general is to give support to their brothers in the Land of the Two Sacred Mosques in their fight against this government because if it falls by the will of Allah and the rule of Allah returns to it, then the rest of the Muslim lands will be opened.

AM: When you came to Yemen, a unified organization of al Qaeda was announced for the Arabian Peninsula. What were the objectives of this announcement?

AS: Yes, by the blessings of Allah we were able to correspond with our brothers in Yemen and following that we joined them. After discussing the issue, we decided to announce a joint organization for Yemen and the Land of the Two Sacred Mosques. This step has struck fear into the hearts of the apostates and the Americans and we praise Allah for that. The base of the organization and its leadership need to be in a protected place that is not weak from a security standpoint and this is why we chose Yemen. Also we do not accept these man-made borders between our countries and we consider the Arabian Peninsula to be one country. Our leader Abu Baseer, may Allah protect him, is approved by the general leadership of al Qaeda in the land of Khurasan and he is the appropriate person for this responsibility. Working together is an objective for us, and our goal is the establishment of an Islamic state that follows the way of the Messenger of Allah ﷺ and the righteous Caliphs that followed him. Our objective is not to remove these petty states only to replace them with other petty states, but we intend to unify the Muslim lands under shari'ah and this step of ours has been blessed by our brothers and leaders in Khurasan whom we gave our pledge to, may Allah protect them all.

AM: What is your assessment of the work in Yemen so far?

AS: The work in Yemen has passed

through stages. The most important stage is this last stage in which our Amir Abu Baseer – may Allah protect him – has assumed responsibility of the organization. There was a strategic change that was needed in the area and it was the blessing of Allah that has made the organization into what it is today. For the supporters of the organization it inspires hope and for its enemies it strikes fear. There are obstacles but they will be removed by the will of Allah such as the obstacle of those who have laid down their weapons and are attacking the mujahidin with their tongues out of envy and ignorance and have thus made themselves servants of the Zionist-Crusader project whether they are aware of that or not. But we have comfort in the glad tidings of our Prophet who said that the victorious group would not be harmed by those who betray them or those who go against them.

AM: You have participated in the jihad against the Crusaders' war on Afghanistan and then you were imprisoned. Since you had a chance to deal with the Americans close hand, what are your expectations for the future of the area in this war between America and the Muslims?

AS: I expect, and Allah knows best, that America will withdraw from populated areas and would stay on their bases and keep their presence in the seas surrounding the area. They would try to enflame a sectarian warfare between Iran and the Gulf. The Iranian role was critical in the invasion of both Afghanistan and Iraq. In al-Sham, Israel wants to destroy the Mosque and build in its place the Temple of Solomon and they have their plans of establishing a greater Israel. But the *ummah* is working on lifting the siege on Gaza and the mujahidin would continue their work against Israel.

AM: In your speeches and writings you frequently speak about the danger of the Shi'a. Some may wonder why this emphasis on the Shi'a when our principle battle is with America?

AS: Allah has made it clear to us in the Qur'an that our worst enemies are the Jews and the polytheists. The Shi'a are polytheists and therefore, are amongst the worst enemies of Islam. They speak in the name of Islam but are against the Muslims of *ahl as-Sunnah*. Now the Shi'a have established a state in Iran and they have followers in the Gulf. The Shi'a now are at their highest level of military preparedness and they have an alliance with America when it comes to fighting against ahl as-Sunnah and this is why I emphasize the issue of the Shi'a. May Allah have mercy on Shaykh Abu Mus'ab al-Zarqawi since he knew the reality of the Shi'a very well and he drew his sword upon them. We ask Allah to grant us victory against them.

AM: Lately, the al-Saud government has arrested one of our sisters. Also in Yemen the government has arrested two sisters, one of them an Australian, the other an American of Bengali parents. In your view what do these arrests signal?

AS: This shows that the governments have entered into a hysterical state that has made them forget the basic morals of war. It also shows that these governments are on the brink of falling. The mujahidin need to strike at the critical points of these governments and they would fall by the will of Allah.

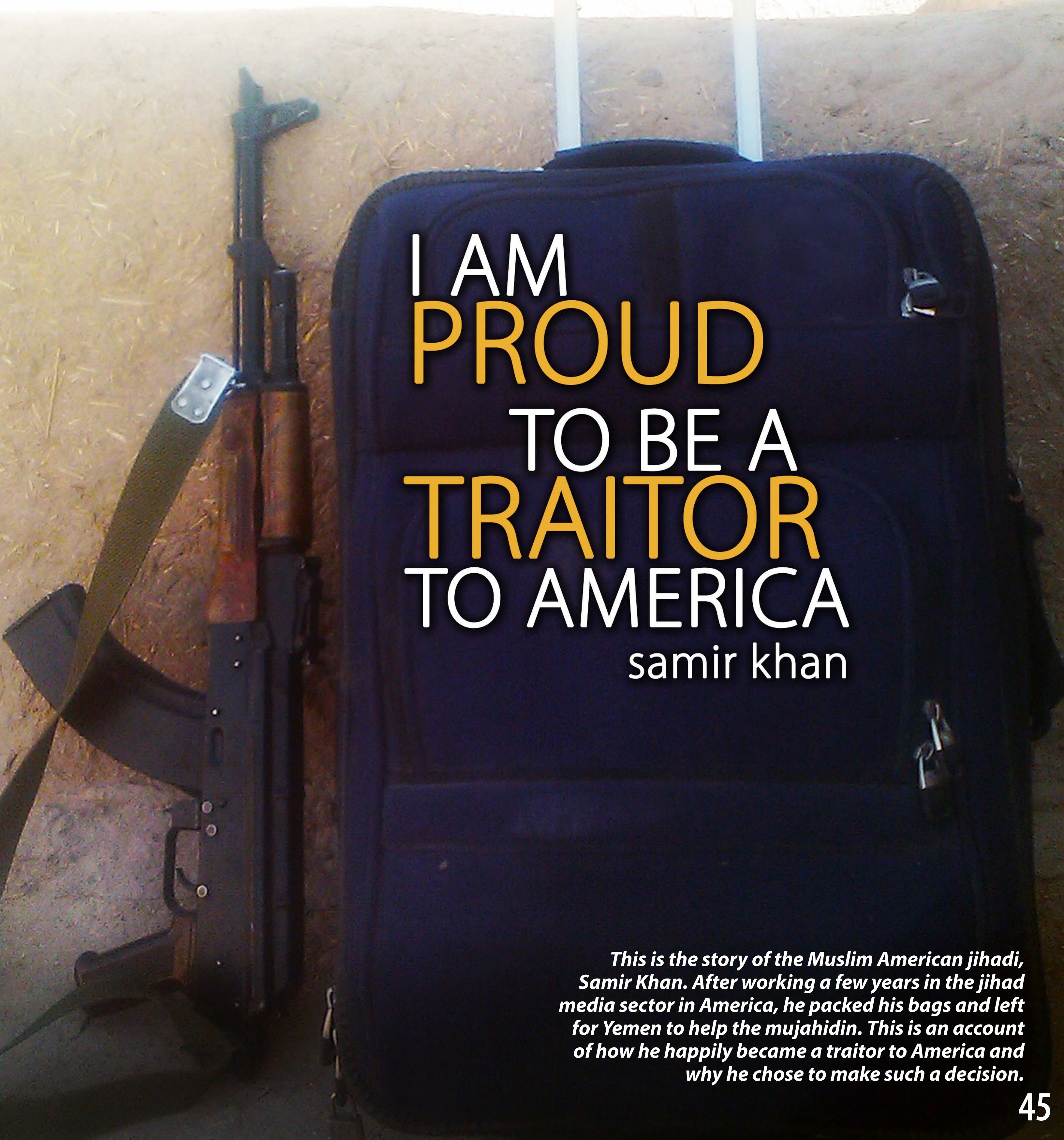
AM: What is your advice to the Muslims in the West?

AS: My advice to the Muslims in the West is to praise Allah for guiding them to *īmān* and allowing them to practice this great religion. I advise them to learn Islam according to the creed of *ahl as-Sunnah* and they should beware of those who speak Islam but do not practice it such as the government scholars who give *fatwa* according to the wills of their governments.

Second: They should strive to follow the command of the Messenger of Allah ﷺ who warned Muslims from living amongst non-Muslims. They should either immigrate or fight Jihad in the West by individual Jihad or by communicating with their brothers in the lands of Jihad.

Third: The operations of our brothers, Nidal Hassan and Umar al-Farouk, may Allah grant them steadfastness, are great heroic acts so whoever may add himself to this great list should do so and we ask Allah to grant them success. And all praise is due to Allah.

They should strive to follow the command of the Messenger of Allah ﷺ who warned Muslims from living amongst non-Muslims. They should either immigrate or fight Jihad in the West by individual Jihad or by communicating with their brothers in the lands of Jihad.



I AM PROUD TO BE A TRAITOR TO AMERICA

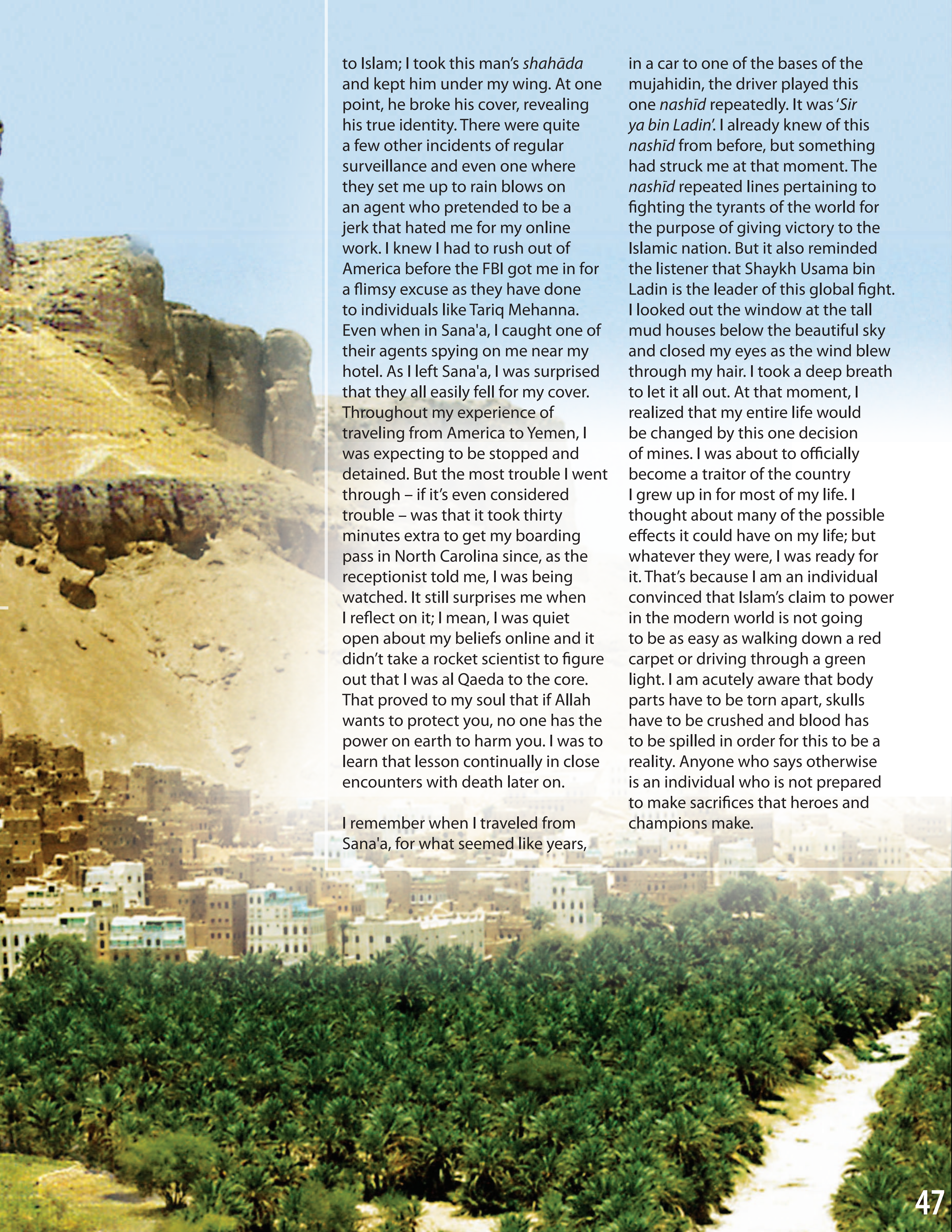
samir khan

This is the story of the Muslim American jihadi, Samir Khan. After working a few years in the jihad media sector in America, he packed his bags and left for Yemen to help the mujahidin. This is an account of how he happily became a traitor to America and why he chose to make such a decision.

After my faith took a 180-degree turn, I knew I could no longer reside in America as a compliant citizen. My beliefs had turned me into a rebel of Washington's imperialism. My faith and convictions gave me strength to lambast the greatest tyrant of our time. It angered and frustrated them, while it left me in a state of peace and joy. What they were doing and continue to do in the Muslim lands is what I felt, totally unacceptable to my religion. They installed and supported pawn regimes, sweet-talked them into deals, beefed up their military, all so that they could further their political goals of establishing a modern day ubiquitous policing government that would include in its policy the containment of all Islamic resistances that work for a just Islamic order. Throughout this process to this day, they have freely raped the Islamic nation at will, robbed what they pleased, and murdered for their 'democracy' while their donkey puppets went around capturing, killing and torturing those who have an ounce of willpower to defend their Islamic nation.

I decided to take up the pen and write out my thoughts and feelings regarding America's cowboy behavior in the Islamic lands. I knew that I had to stay under the guidelines of the laws regarding freedom of speech, but at the same time, I knew the real truth wouldn't be able to reach the masses unless and until I was above the law.

I proceeded to travel to Yemen, the land of faith and wisdom. After spending some time in Sana'a as an English teacher, I made my move quietly. I praise Allah and laugh at the intelligence agencies that were watching me for all those years. Back in North Carolina, the FBI dispatched a spy on me who pretended to convert



to Islam; I took this man's *shahāda* and kept him under my wing. At one point, he broke his cover, revealing his true identity. There were quite a few other incidents of regular surveillance and even one where they set me up to rain blows on an agent who pretended to be a jerk that hated me for my online work. I knew I had to rush out of America before the FBI got me in for a flimsy excuse as they have done to individuals like Tariq Mehanna. Even when in Sana'a, I caught one of their agents spying on me near my hotel. As I left Sana'a, I was surprised that they all easily fell for my cover. Throughout my experience of traveling from America to Yemen, I was expecting to be stopped and detained. But the most trouble I went through – if it's even considered trouble – was that it took thirty minutes extra to get my boarding pass in North Carolina since, as the receptionist told me, I was being watched. It still surprises me when I reflect on it; I mean, I was quiet open about my beliefs online and it didn't take a rocket scientist to figure out that I was al Qaeda to the core. That proved to my soul that if Allah wants to protect you, no one has the power on earth to harm you. I was to learn that lesson continually in close encounters with death later on.

I remember when I traveled from Sana'a, for what seemed like years, in a car to one of the bases of the mujahidin, the driver played this one *nashīd* repeatedly. It was '*Sir ya bin Ladin*'. I already knew of this *nashīd* from before, but something had struck me at that moment. The *nashīd* repeated lines pertaining to fighting the tyrants of the world for the purpose of giving victory to the Islamic nation. But it also reminded the listener that Shaykh Usama bin Ladin is the leader of this global fight. I looked out the window at the tall mud houses below the beautiful sky and closed my eyes as the wind blew through my hair. I took a deep breath to let it all out. At that moment, I realized that my entire life would be changed by this one decision of mines. I was about to officially become a traitor of the country I grew up in for most of my life. I thought about many of the possible effects it could have on my life; but whatever they were, I was ready for it. That's because I am an individual convinced that Islam's claim to power in the modern world is not going to be as easy as walking down a red carpet or driving through a green light. I am acutely aware that body parts have to be torn apart, skulls have to be crushed and blood has to be spilled in order for this to be a reality. Anyone who says otherwise is an individual who is not prepared to make sacrifices that heroes and champions make.

As my eyes passed over the mysterious twirls of the sand dunes, I was reminded of the enigma of jihad in the contemporary world. It's just absolutely enthralling to know that guerrilla's can fight off global superpowers with the bare minimum resulting in great enemy losses, drainage of the enemy's economy and a rising popular support for the mujahidin.

After some time passed in the company of the mujahidin, I quickly acknowledged that success does not rely upon the job you undertake from nine to five, nor does it rely upon the wealth that you have accumulated, nor does it rely upon how far you have taken your studies in college. All of these things are respectable, but by being with the mujahidin, it helped open my eyes that our reason in life has nothing to do with any of these things. The only thing in the entire world that matters to me, more than ever before, is the condition of my heart when I die. From our Islamic traditions, if the heart is tainted with greed, arrogance, haughtiness, niggardliness, and such, then entering Paradise will be a difficult task. So being in jihad makes me focus on my soul's wellbeing for the purpose of being accepted by the Lord of the Worlds since death surrounds jihad although the guarantee of death is not there. Straying from the focus only brings me destruction, even if I were to own half the world. That is my message to those who rule the Muslim lands.

How could I become a traitor to myself by throwing away this holy odyssey? Living with myself would then be like a fish taken out of water. Thus, it only brought me gleeful tears and great joy to hear that America labels me a terrorist due to my love for correcting and straightening my soul out for the better. I have become a traitor for chasing after my love. What more evidence does one need that America and her allies hate Muslims who want to practice their religion to the very core?

I would always laugh whenever the start of Ramadan would occur in America and the President would take a few minutes to articulate on how marvelous Islam is; almost as if he himself was to become Muslim. I would laugh because they would show this face in their country, and a different face in Iraq, Afghanistan, and Guantanamo Bay. After knowing what America has accomplished in the Islamic world, what Muslim wouldn't want to be a traitor? I seriously question the veracity of one's faith when they have to think twice on taking a stand against America whether it is directly or indirectly. The list is endless when it comes to the crimes they have perpetrated upon the Islamic world. The recent leak of a 92,000-page document on the American crimes and realities of the war in Afghanistan is really only a scratch upon the surface. America has a long history of massacring and subjugating Muslims and yet the American regime is still scratching its head on the question: why did Usama bin Ladin attack us? America, take a hint for once: *maybe you did something*. It should then come as no surprise that the Muslims in your midst – like Nidal Hassan, Faisal Shahzad, and others – became traitors of your state due to your conduct. If you don't want to spend the rest of your life worrying about preventing another attack, then take the advice of Wikileaks editor, Julian Assange: "If U.S. forces are demoralized because they have been assassinating people without going through the judicial process or because they have been engaged in civilian casualties; if they are demoralized by that, they should change their behavior."[1]

With that said, my status as a traitor is not entirely a reaction to America's criminality. The core of my being is really based on religious convictions in the absence of politics. I began on this path as an Islamic activist who didn't believe in fighting any government since, as I had believed, taking on a standing army was impossible for Muslims today. I was already aware that the government's of the modern world

1 Assange, J. (2010, August). Wikileaks. BBC World News.

were not particularly happy about a shari'ah-based state that would have jihad as a part of its foreign policy. However, that didn't stop me from believing in my general Islamic obligation of working for the establishment of an Islamic State. The ninth verse of *Şūrah as-Şaff* was my inspiration: **{It is He who sent His Messenger with guidance and the religion of truth to manifest it over all religion, although those who associate others with Allah may hate it}**. The way I understood this verse was that Muhammad ﷺ was sent with the mission of bringing Islam to the world; not for it to only remain in the homes and mosques, but to have it as a working system of government that would shape entire societies based on the guidelines of Qur'an and Sunnah.

When my views changed regarding the obligation of jihad in this age – that it will remain individually obligatory (*fard `ayn*) upon all the Muslims of the world until all of our lands are recaptured from the occupiers – through a purely intellectual conviction from the religious texts (as opposed to pure hatred of American foreign policy), I knew at that point that my religion required me to fight America and her allies as Islam doesn't shy from stating who is the occupier. I didn't require sitting with any esteemed scholar to confirm this as the Islamic evidences supporting this position have remained irrefutable ever since the fatawa of Shaykh Abdullah Azzam became widespread; and as for many of those whom I tested, I saw fear and denial in their faces because, quite simply, the truth hurts as it requires our sacrifice to make it manifest.

I am a traitor to America because my religion requires me to be one, **{although those who associate others with Allah may hate it}**. I am terrifically proud to be a part of such a religion and what Muslim wouldn't? Islam has the answer to life's problems and it is what bonds humanity together for the good. The annual hajj is just one example of that. Islam requires its domination and after eighty plus years of living in a post-Caliphate world, I would think that it's about time Muslims came together to tear down the obstacles. The most important of these obstacles today is obviously America. It is America who has her military and intelligence bases spread throughout our lands in order to help protect their client governments from Muslims who work for Islam's establishment. It is America who has killed millions of Muslims around the world and is able to get away with it wearing a tuxedo. In the case of the oppressive state of Israel, it wouldn't be what it is today without heavy U.S. military and financial backing.

A traitor can either be praiseworthy or despicable. The good and bad are defined by a certain political agenda in the eyes of someone. A traitor of Islam however only gains a loss of both worlds; the type of traitor that America prefers working with. The beauty of Islam has taught me that nobility is in the perpetuation of victorious principles and humiliation is in the inability to hold on to righteousness. Righteousness is not that you turn your face to the East or West, but that your belief in Allah remains unwavering **no matter the consequences**.

Therefore, I am proud to be a traitor in America's eyes just as much as I am proud to be a Muslim; and I take this opportunity to accentuate my oath of allegiance (*bai`yah*) and the mujahidin of the Arabian Peninsula's *bai`yah* to the ferocious lion, the champion of jihad, the humble servant of God, my beloved Shaykh, Usama bin Ladin, may Allah protect him. Verily, he is the man that has shook the thrones of the tyrants of the world. We pledge to wage jihad for the rest of our lives until either we implant Islam all over the world or meet our Lord as bearers of Islam. And how **reputable**, **adventurous** and **pleasurable** is such a life compared to those who remain sitting, **working from nine to five**? ▯

مقبرة الصليبين
THE CRUSADERS GRAVEYARD
...by those shabab guys
قناة
الكتائب
الإخبارية
AL-KATAIB NEWS CHANNEL
TO INFORM :: TO INSPIRE :: TO INCITE
AL KATAIB - NEWS CHANNEL - AL KATAIB - NEWS CHANNEL

Open Source Jihad
In this section:
The ultimate mowing machine
Tips for our brothers in the United Snakes of America
Asrar al-Mujahideen 2.0 extras

Open Source Jihad

o•pen |ˈōpən| source |sôrs| ji•had |jiˈhäd|

A resource manual for those who loathe the tyrants; includes bomb making techniques, security measures, guerrilla tactics, weapons training and all other jihād related activities.

● informal A disaster for the repressive imperialistic nations: *The open source jihād is America's worst nightmare.*

● It allows Muslims to train at home instead of risking a dangerous travel abroad: *Look no further, the open source jihād is now at hands reach.*

the ultimate mowing machine

yahya ibrahim

America is a terrorist state and Americans are complacent in some of the worst forms of terrorism our Muslim nation has been subjected to. Millions of Muslim lives have been lost to American brutality. It is about time Muslims wake up and payback America what is due to it.

In this section, the OSJ, we give our readers suggestions on how to wage their individual jihad. Here is one idea of how an individual Muslim may do so. It is a simple idea and there is not much involved in its preparation. All what is needed is the willingness to give one's life for Allah.

The implementation of details of this operation should be subject to the security requirements.

The idea is to use a pickup truck as a mowing machine, not to mow grass but mow down the enemies of Allah.

You would need a 4WD pickup truck. The stronger the better. You would then need to weld on steel blades on the front end of the truck. These could be a set of butcher blades or thick sheets of steel. They do not need to be extra sharp because with the speed of the truck at the time of impact, even a blunter edge would slice through bone very easily. You may raise the level of the blades as high as the headlights. That would make the blades strike your targets at the torso level or higher.

Pick your location and timing carefully. Go for the most crowed locations. Narrower spots are also better because it gives less chance for the people to run away. Avoid locations where other vehicles may intercept you.

To achieve maximum carnage, you need to pick up as much speed as you can while still retaining good control of your vehicle in order to maximize your inertia and be able to strike as many people as possible in your first run. Keep in mind that as soon as people realize what you are up to, they would scatter and run in every direction looking for cover. They would look for areas where the vehicle cannot reach them. Therefore, it is important to study your path of operation beforehand.

The ideal location is a place where there are a maximum number of pedestrians and the least number of vehicles. In fact if you can get through to "pedestrian only" locations that exist in some downtown (city center) areas, that would be fabulous. There are some places that are closed down for vehicles at certain times due to the swarms of people.

If you have access to firearms, carry them with you so that you may use them to finish off your work if your vehicle gets grounded during the attack.

After such an attack, we believe it would be very difficult to get away safely and without being recognized. Hence, it should be considered a martyrdom operation. It's a one-way road. You keep on fighting until you achieve martyrdom. You start out your day in this world, and by the end of it, you are with Allah.

This idea could be implemented in countries like Israel, the U.S., Britain, Canada, Australia, France, Germany, Denmark, Holland and other countries where the government and public sentiment is in support of the Israeli occupation of Palestine, the American invasion of Afghanistan and Iraq or countries that had a prominent role in the defamation of Muhammad ﷺ. In such countries we may strike at the public at large. As long as they target our non-combatants, we will target theirs.

This is one of many ways to implement this idea. You may modify it and add or subtract to it according to what is suitable for your particular conditions.

If Allah guides your heart to such a great operation please leave behind a note. Tell the world why you did it.

Tips for our brothers in the United Snakes of America

Title

Yahya Ibrahim

Author

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Forget about the constitution, forget about your rights, and forget about the law. If the authorities suspect you, they will take you in on real charges or trumped up ones, it doesn't matter. America cares less about the law when it comes to Muslims. Therefore don't get them suspicious in the first place. Here are some tips:

- Beware of informants: If the Feds suspect you are up to something, they may try to set you up through an informant. There were quite a few brothers who were arrested using this method. The Fort Dix brothers were set up by an informant. Najibullah Zazi, and the three brothers in New York: Mahmud Faruq Brent, Rafiq Abdus Sabir, Abdulrahman Farhane, were all sold out by brothers who ended up collaborating with the authorities.

Learn your lesson: beware of individuals who are unknown to you and do not put your trust in those who pose as mujahidin.

- Do not attempt to travel overseas to join the mujahidin in an overt matter. In November 2009, five brothers from Virginia were arrested in Pakistan for attempting to join al Qaeda. Brother Zachary Adam Chesser is also accused of attempting to travel to Somalia. Therefore we strongly encourage our brothers to fight jihad on U.S. soil. In fact even if traveling to join the fronts of jihad was accessible and easy, we would still encourage them to perform operations in the West. To kill a snake, strike its head.

For those planning on executing operations:

- Take extra care and precautions when using electronic media. The Internet and mobile phones greatly facilitate communication for the mujahidin. The Internet has allowed for the spread of the jihadi doctrine and played a role in guiding many towards the truth. Mobile phones have also been used extensively by mujahidin for day-to-day communications. But for those living in the West, the brothers need to be extra cautious. The rules concerning surveillance in the West have been relaxed when it comes to monitoring Muslims and you could be arrested for the least suspicion. Therefore we advise our brothers to eliminate their using of the Internet and mobile phone except for non-jihadi related communication. If it is necessary for the work to use the mobile phone or internet, then use it with proper security measures such as using a coded language that would not raise suspicion or using encryption software from a terminal that cannot be traced back to you.

- If you are clean stay clean. Avoid contact with jihadi minded individuals. Do not visit jihadi websites. Do not keep in your possession any suspicious material.

- Have a convincing cover story for anything suspicious. The story needs to be good enough to convince a jury if you ever get that far.

- Take your time. No rush. A successful operation in 6 months time or even a year or more is quite better than a rushed botched attempt that winds you up behind bars. Case out your targets. Think it out. Contemplate your best options. Look for the maximum effect. If you think you are under watch, disclose your thoughts to nobody.

- Whenever possible try to get the information you need from websites that are non-Islamic or are not related to jihad. For example you may visit sites that report on the mujahidin and cover their material such as SITE intelligence group or Memri.

Different options for operations

The Firearm Operation: Nidal Hassan and Abdul Hakim Mujahid Muhammad. It's the least suspicious if you already own a firearm. For this choose the best location. A random hit at a crowded restaurant in Washington DC at lunch hour for example might end up knocking out a few government employees. Targeting such employees is paramount and the location would also give the operation additional media attention.

The advantages of the random shooting line of operations:
o No one else is involved. The idea doesn't leave the mind of the mujahid. This eliminates the chances of the Feds catching wind of what's going to happen.
o Demands the least preparation. All what is needed is the weapon, the ammunition, and surveillance of the site.
o The fastest operation to perform. Other operations may need more time to prepare.

If you have access to welding equipment, the operation of "The ultimate mowing machine" would be another simple and effective operation. The advantages of this one:
o This method has not been used before.
o It would cause chaos and trauma among the public. The "terrorizing" element here is great. With blades welded to the truck and slashing out at the enemies of Allah at high speed, you can imagine the scene after such an operation!
o It is a simple operation with great results.
o With the exception of the welding part, the authorities would have no way of figuring out what you are up to. Owning a truck is by no means an indication of terrorist intent. When you get to the welding part, do it fast so as to not give the authorities a chance to botch the operation. Do the welding right before you take off.

Another option for the individual jihad is the idea we proposed in "Make a bomb in the kitchen of your mom". The pressurized cooker should be placed in crowded areas and left to blow

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up. More than one of these could be planted to explode at the same time. However, keep in mind that the range of the shrapnel in this operation is short range so the pressurized cooker or pipe should be placed close to the intended targets and should not be concealed from them by barriers such as walls.

These are some of our suggestions. The best operation however is the one where you come up with an innovative idea that the authorities have not yet turned their attention to, and that leads to maximum casualties or – equally important – maximum economic losses. Also those brothers of ours who have specialized expertise and those who work in sensitive locations that would offer them unique opportunities to wreak havoc on the enemies of Allah should take advantage of their skills.

For those mujahid brothers with degrees in microbiology or chemistry lays the greatest opportunity and responsibility. For such brothers we encourage them to develop a weapon of mass destruction, i.e., an effective poison with the proper method of delivery.

Poisonous gases such as nerve gas are not out of reach for the chemist and require simple equipment. A microbiologist would be capable of developing the most effective strains of Clostridium botulinum and thus develop the most lethal toxin of all: botulin. An effective botulin attack administered properly could lead to hundreds if not thousands of casualties.

For such brothers we would ask them to take the utmost security precautions and take their time even if that means years. Such an operation is worth the wait.

Brothers with less experience in the fields of microbiology or chemistry as long as they posses basic scientific knowledge would be able to develop other poisons such as ricin or cyanide.

Due to the extreme importance of moving the war with America over to the next stage, the stage of weapons of mass destruction, we will In Shā' Allāh cover such topics in more detail in our upcoming issues. Until then may Allah protect you all and guide you to what is best for you in this life and the afterlife.

ASRAR AL-MUJAHIDEEN 2.0 extras

Terr0r1st

> It is entirely up to you on how to establish communication between contacts without being obvious to the intelligence services that you are using this program.

In the previous issue, we discussed in-depth the main function of *Asrar al-Mujahideen 2.0*, namely its communication methods through the use of encryption. Here, we will be touching on some of the extra functions of the program that you can find useful. We will talk about encrypting and decrypting files on your computer. Afterwards, we will discuss the File Shredder process.

Before we start talking about that, it is important to note that getting caught from the intelligence services for using this program will most likely end you up in prison. So we have explained how to use the program, but it is entirely up to you on how to establish communication between contacts without being obvious to the intelligence services that you are using this program. It will take research and exploration on your part in order to devise a well-thought out plan to keep every identity safe.

1. Encrypt File

Let's say you have a Word Document on your computer that you don't want any prying eyes to see. You could just use the hidden feature available on the system or bury the file somewhere in some system file, but it's still possible that someone can find it if he searches hard enough. For law enforcement agencies however, finding files isn't much of an issue. They have programs exclusive to their departments that can seek out what they are looking for based on both the file name and its contents. In order to have some peace of mind, the encryption method would be the best alternative to take.

Towards the bottom of Figure 1.0, you will see a series of tabs. The first of them is 'Select File to Encrypt'. This is what we want. What will happen in this process of encryption is that a copy of your file will be made and converted into an unreadable format, leaving the original intact. In order to get rid of the original, place a check in 'Shred Out Original File' towards the bottom.

Next, click the yellow folder to the right to select your file. When you click open, you will see the path bar filled in. If not, try again.

Next, you will choose your Pub/Priv key and click the large red arrow. Then you will choose the one which will be able to see your encrypted file and click the large blue arrow.

Afterwards click 'Encrypt File' towards the top left of the menu. You should get a message saying that the file was encrypted successfully. You should then see a file that ends with .enc in the same place your original file is. If you get an error saying 'No mail box specified', then it means you haven't properly chosen either the Local or Remote User (i.e., the blue and red arrows).

2. Decrypt File

Decrypting the file you made is the same process as above. In the main window, you will click on the tab on the bottom 'Select File to Decrypt'. Click the yellow folder to select your file then click 'Decrypt File' at the top left in the menu. You will be asked for your password. Type it in and click OK. Once that's finished, depending on the size of the file, it will take some time to decrypt. You should then get a message saying that the file was decrypted successfully. In the same folder where your encrypted file is, a new folder will be automatically created called

'Decrypted'. In it you will find your file.

3. File Shredder

Many intelligence officers are able to find deleted files on a hard drive through the use of specially made programs. For instance, let's say a person deleted a file and formatted their computer. After a few years, the hard drive falls into the hands of the intelligence agency. Through their programs, there's a high possibility of them recovering that file. The *Asrar* program has a feature for permanently deleting your files, making it harder for the enemy to retrieve them.

Click on 'File Shredder' on the left menu.

From here, the process is simple. In Figure 1.3 you will see three columns. Starting from the left, the first column shows the root folders and disks of your computer. You will select the folder in which your file is located from here. Once you select the folder, the second column displays all the files in that folder. To delete the file, simply click on it, drag it into the third column and click the 'Shred Files' button towards the bottom.

There are many programs that can do the same. If you ever come across them, you will find options such as wiping three times over, seven times over and so on. This just means that the process of deletion will be repeated that many times. The more times it is wiped over, the safer is your hard drive from prying eyes. The minimum wipe times you should use is 7 times.

KEY FIGURES

FIGURE 1.0

FIGURE 1.0: The first tab in the bottom panel will allow you to encrypt any file of your choosing.

FIGURE 1.1

FIGURE 1.1: Select your Pub/Priv key as the local user & then choose a remote user. Then click Encrypt File.

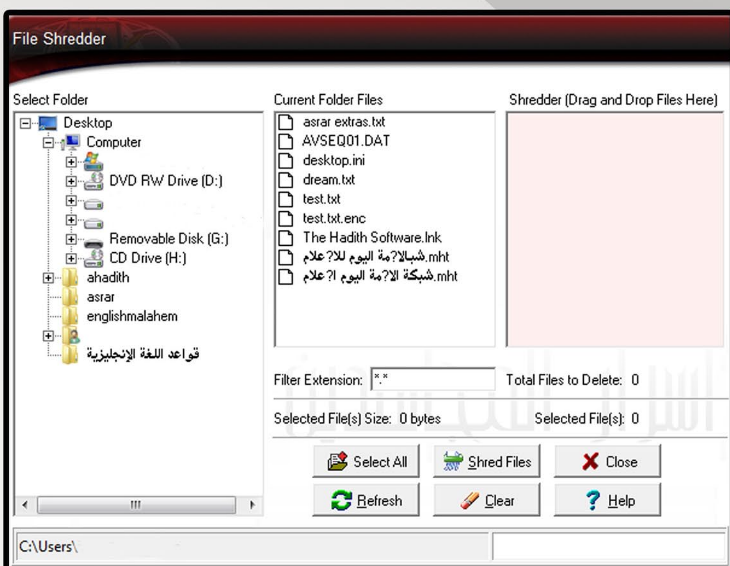
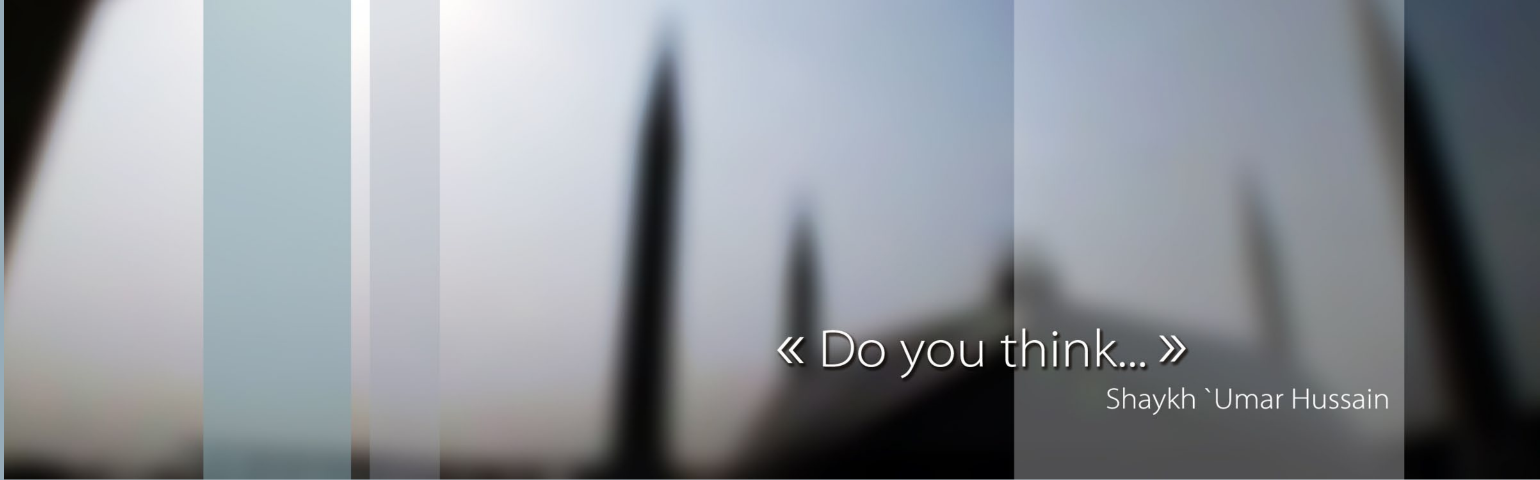


FIGURE 1.2

FIGURE 1.2: Choose the folder in which your file is located. Drag & drop from the second column to the third. Click Shred Files.



« Do you think... »

Shaykh `Umar Hussain

In the Qur'an, Allah directs the question: {**Do you think?**} Or the statement: {**Never think...**} This sometimes was directed to the Messenger of Allah ﷺ sometimes directed to the disbelievers and sometimes to the hypocrites or disbelievers. In this article we will commentate on these verses. We begin with the verses directed at the Messenger of Allah ﷺ and the believers.

Allah ﷻ says: {**And never think of those who have been killed in the cause of Allah as dead. Rather, they are alive with their Lord, receiving provision. Rejoicing in what Allah has bestowed upon them of His bounty, and they receive good tidings about those [to be martyred] after them who have not yet joined them – that there will be no fear concerning them, nor will they grieve. They receive good tidings of favor from Allah and bounty and [of the fact] that Allah does not allow the reward of believers to be lost**} [*āl-`Imrān*: 169 - 171].

Allah says they were "killed" so He approved their apparent death. But Allah says that the actual aspects of death do not apply to them. Thus, even though their bodies are dead their souls are alive. The life of their souls is beyond the mere consciousness that all souls, Muslim or non-Muslim, poses after death. Allah says they are with their Lord and they are being provided by Him. These two qualities are the forms of pleasure that are granted by Allah to the martyrs. They loved Allah during their life on this earth so their souls were granted the great honor of being in the presence of Allah.

Allah says they rejoice because of what He has granted them. They also rejoice in the news they receive about their brothers who are still living but would eventually join them as martyrs. This proves that Allah reveals to the souls of these martyrs part of the knowledge of the unseen by giving them the glad news regarding the people whom they knew who would be granted martyrdom. They rejoice in this news for two reasons: The first: Their brothers would be granted martyrdom. The second: That they will continue fighting the enemies of Allah. They would also rejoice when they come to see what Allah has rewarded them with and see that their efforts were not wasted: {**Allah does not allow the reward of believers to be lost**}.

There is evidence in this verse that the martyrs are given the knowledge of the future outcome of the life of their loved ones and the ones who are of concern to them.

Allah ﷻ says: {**And never think that those who rejoice in what they have perpetrated and like to be praised for what they did not do – never think them [to be] in safety from the punishment, and for them is a painful punishment**} [*āl-`Imrān*: 188].

The People of the Book changed the book of Allah and called their people to it. They deceived the masses in the name of Allah and then they wanted to be praised for their falsehood and they were proud in taking credit for their false actions.

The other interpretation is that this verse is talking about the hypocrites who stay behind the Messenger of Allah ﷺ when he goes out to jihad. When the Messenger of Allah ﷺ returns, they rush to him and give excuses for their staying behind and they want to be counted as having the intention of jihad.

Allah ﷻ says: {**And never think that Allah is unaware of what the wrongdoers do. He only delays them [i.e., their account] for a Day when eyes will stare [in horror]. Racing ahead, their heads raised up, their glance does not come back to them, and their hearts are void**} [*Ibrāhīm*: 43].

In this verse Allah reminds us that the deeds of the oppressors and wrongdoers will not go unanswered. The one who does not believe in a day of reckoning may wonder: how come there is so much evil in the world? He may ask: why do the tyrants and oppressors get away with their wrongdoing? The believer may also forget that these wrongdoers are going to face Allah. Thus in this verse, Allah reminds us that the evil doers will be humiliated on the last day. Allah says that He is delaying them to a day when the eyes of all creation, including the transgressors, will stare in horror. Allah says they will race ahead with their heads raised up, staring up at the horrors of the Day of Judgment. Allah then gives a telling and unique description to the hearts of these people. He says their hearts are void. The terror is so great for them on that day that their hearts fail them and become empty.

Allah ﷻ says: {**So never think that Allah will fail in His promise to His messengers. Indeed, Allah is Exalted in Might and Owner of Retribution**} [*Ibrāhīm*: 47].

This verse is directed to Muhammad ﷺ. Even though the plural "messengers" was used, it is Muhammad ﷺ who is intended. That is because the promise of Allah to the messengers has already passed and was fulfilled. Allah is comforting His Messenger by reminding him that Allah's promises of victory for His Messenger in this world and the ultimate and infinite pleasure in the afterlife will be fulfilled.

Allah ﷻ says: {**Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire – and how wretched the destination**} [*an-Nūr*: 57].

In the verse before this, Allah promised the believers that their fear will be replaced by security and that Allah will give them victory in this world. This verse was revealed at a time when the believers were weak and their enemies were strong and had the upper hand. At such times, when the believers felt surrounded by their enemy, when the enemy was stronger than them in numbers and weaponry and when the enemy seemed to be in control of the land, at times like these, Allah tells the believers that no matter how strong the enemy is, no matter how much they appear to be in control of the earth, there is no place for them on the entire planet to escape from Allah. Allah is the one who controls the affairs of the heavens and earth and these disbelievers have nowhere to run away from Allah and in the Hereafter their abode is Hell.

Allah ﷻ says: {**Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken until [even their] messenger and those who believed with him said, "When is the help of Allah?" Unquestionably, the help of Allah is near**} [*al-Baqarah*: 214]

In this verse, Allah is teaching this Muslim nation an important law of life: If you are a follower of the truth, you will be tested. This is an essential lesson of history that the new Muslim *ummah* had to learn. The followers of Muhammad ﷺ were new to the truth and the Qur'an was teaching them rules and laws that apply to them just as they applied to the followers of every prophet before Muhammad ﷺ. One of these laws of Allah is that you will not enter Paradise until you are tested with poverty or hardship. Allah states that the trials the followers of the prophets went through reached to the extent that they were "shaken". The Arabic word translated here as shaken means: moving something from its place violently. It can also mean earthquake, horror or adversity. What is meant in the verse is that the way of life of the followers of the prophets were changed and shaken by the trials. The trials reached to the point that the prophets asked: When is the victory of Allah? The question by the prophets should not be understood to mean that the prophets were doubting the promise of Allah to give them victory. What it means is that the prophets of Allah were wondering when will the promise of Allah of victory be fulfilled. Allah responded to them, and to the Muslim *ummah* by saying that the victory of Allah is near.

Today the Muslims are going through trials similar to an earthquake and some Muslims have doubts in victory. But the true believers believe in the promise of Allah. However, they understand that victory does not come until the *ummah* goes through trials that separate the believers from the hypocrites.

Allah ﷻ says: {**Or do you think that you will enter Paradise while Allah has not yet made evident those of you who fight in His cause and made evident those who are steadfast?**} [*āl-`Imrān*: 142]

After the battle of Uhud, Allah revealed these verses from *Ṣūrah āl-`Imrān*. The Muslims lost the battle and seventy of them were killed including the uncle of the Messenger of Allah ﷺ. This came a year after the resounding victory of Badr. In this verse, Allah teaches the Muslims that they must go through two tests: Jihad and patience. To enter Paradise you must go through Jihad and be patient on the trials which would face you on your journey towards Allah. The two trials of Jihad and patience are related because Jihad in itself depends on patience and this shows us the importance of the great virtue of patience.

Allah ﷻ says: {**Do you think that you will be left [as you are] while Allah has not yet made evident those among you who strive [for His cause] and do not take other than Allah, His Messenger and the believers as intimates? And Allah is Acquainted with what you do**} [*at-Taubah*: 16].

This verse illustrates the importance of *walā'* and *barā'*. *Al-Walā'* is loyalty towards the believers and *barā'* is disavowal of the disbelievers. Allah says that every Muslim will be tested for his loyalty. A believer will not be left to claim belief without that belief being verified and part of that

Today the Muslims are going through trials similar to an earthquake and some Muslims have doubts in victory. But the true believers believe in the promise of Allah. However they understand that victory does not come until the ummah goes through trials that separate the believers from the hypocrites.

verification is by testing where does the loyalty of the believer lie. In every time and age there will be believers and disbelievers. In the time of the Messenger of Allah ﷺ, loyalty to Allah and His Messenger and the believers was by being a soldier of Muhammad's ﷺ and failing that test was in having loyalty towards the Quraish or the Jews. Today loyalty of Allah and His Messenger and the believers is manifested in defending Islam and the Muslims and failure in that test is having ones loyalty towards America and its allies and the agents of America - the rulers of the Muslim world. Those who do not disavow the rulers have not practiced the `*aqīdah* of *walā*' and *barā*'. Allah closes the verse by saying: {**and Allah is acquainted with what you do**}.

Allah ﷻ says: {**Do the people think that they will be left to say, "We believe" and they will not be tried? But We have certainly tried those before them, and Allah will surely make evident those who are truthful, and He will surely make evident the liars**} [*al-`Ankabūt*: 2-3]

Belief is not a claim to be made without it being verified. There are consequences for proclaiming *Lā ilāha illa Allāh*. A Muslim is tested through trials of life that show his steadfastness. Allah says that the nations before you went through the test and you must go through it too. Allah says that he will make evident those who are truthful and those who are not. For those who turned out to be liars in their claims of faith, this does not necessarily mean that they were claiming faith outwardly and inwardly they were disbelievers. Rather, it means that even though they did believe, their belief was so weak it was not able to withstand the trials and tests of life. It means that they did believe in Allah but they valued other things in life more than Allah and they put these things ahead of Allah. On the other hand, the ones who turned out to be truthful were the ones who were steadfast in their faith until the end. They were the ones who loved Allah more than everything else and they never put anything ahead of Him. They were the ones who understood that their life on this earth is a test and that they were created to worship Allah alone.

Allah ﷻ says: {**Or do those who do evil deeds think they can outrun [i.e., escape] Us? Evil is what they judge**} [*al-`Ankabūt*: 4].

The disbelievers may succeed in winning against the believers in a battle, they may succeed in causing them hardship, or they may have authority and control to the extent that they believe they may defeat the truth. But they are mistaken. No matter how strong the disbelievers are, no matter how much control over the land they have, no matter how many battles they win against the followers of the truth, there is nowhere for them to go. They have no escape. And if they believe that they have a safe haven that would protect them from divine justice, they are wrong.

Allah ﷻ says: {**Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their death? Evil is that which they judge [i.e., assume]**} [*al-Jāthiyah*: 21].

The believers are not equal to the disbelievers in this world and the Afterlife. In this life the believers are living their life in the worship of Allah. They are seeking His pleasure. They strive for good and avoid evil. They fight for good and battle the whispers of the Devil. On the other hand, the disbelievers are living for the fulfillment of their carnal desires. They are slaves to the Devil. So how can the believers be equated to the disbelievers? They are not equal in this life and their situation in the Afterlife must also be different.

In the Afterlife the believers will enjoy the pleasure of Paradise in the care of their Lord. The disbelievers will be in Hellfire suffering the consequences of their disbelief and evil deeds.

Allah ﷻ says: {**Or do those in whose hearts is disease think that Allah would never expose their [feelings of] hatred? And if We willed, We could show them to you, and you would know them by their mark; but you will surely know them by the tone of [their] speech. And Allah knows your deeds. And We will surely test you until We make evident those who strive among you [for the cause of Allah] and the patient, and We will test your affairs**} [*Muĥammad*: 29 - 31]

Allah threatens the hypocrites who used to plot against the Messenger of Allah ﷺ that He would expose their evil plans. The definition of hypocrisy is professing Islam and hiding disbelief. The hypocrites in the time of the Messenger of Allah ﷺ used to strive to keep their disbelief secret. Allah is telling them that the secret plots they used to work hard on concealing could be exposed to His Messenger if Allah willed.

Allah says to His Messenger ﷺ that if He willed he could have exposed the hypocrites to the him ﷺ one-by-one, and Allah did reveal to His Messenger ﷺ the names of some of the hypocrites. And then Allah says that even if He doesn't mention them by name, the Messenger of Allah ﷺ would be able to distinguish their hypocrisy from their words. The speech of the hypocrites exposes them because it reveals some of the thoughts which they hide.

Today hypocrisy reveals itself in the words of support of America and its stooges in the Muslim world. It reveals itself in servitude to the corrupt rulers of today. Hypocrisy shows itself in the betrayal of the mujahidin who are defending the *ummah* today and shows of loyalty to the enemies of the *ummah*. ▯

A CALL TO ISLAM

HAZIM NOOR

This is a message to the non-Muslims of the world. I wish to echo this message in every building, slum, desert, house, media outlet and corner street. I am not calling you to a race, ideology, or country. Instead, I am calling you to something that has no boundaries in this world. I am calling you all to the eternal light of Islam.

It is the same God that Abraham humbled himself to which I am calling all of you. It is the same call that all the Prophets called to: "Worship Allah and reject disbelief". Verily, there is none worthy of worship except Allah alone and Muhammad is His final Messenger. To Him alone belongs the dominion of the heavens and the earth and there is not a soul that has a share in His Magnificence. He is Allah; He is not in need of anything but everything depends on Him. There is none like Him as He is above everything.

If you choose to accept this call, with Allah's mercy you will taste the beauty of Islam and enjoy life to its maximum even if you were the poorest person under the sky. That's because you will live Islam in every action of yours and live with the knowledge that Allah has preserved a remarkable gift for you in Paradise. You will find that following the lifestyle of Prophet Muhammad ﷺ will become your occupation as it will be the coolness of your eyes. Islam will teach you that every ism, including materialism, is a mere creation of Allah and that it will perish. But Allah will never perish.

As a Muslim, your life will begin to revolve around the daily prayer which is to be established five times. The prayer is a re-connection from the spiritual avenues of your heart to Allah directly. If performed correctly, you will feel a change in your spiritual station. In our materialistic world of globalization, it's easy to forget Allah. So the prayer is a chance to repent, mend your ways, build on your weaknesses, cleanse your heart, and dampen your soul in the remembrance of Allah.

You will also begin to realize that your wealth is nothing but a test from Allah. The annual zakat requires a Muslim to give 2.5% of their wealth from the previous year's earnings to charity. Wealth can be both troublesome and a blessing. If abused, every penny will be counted against you on the Day of Judgment. If used for good causes, it will elevate your status in Allah's eyes. You will also come to the realization that you will have a bank in the hereafter. This bank however has no paper money, coins or gold. Rather, it is a bank of deeds. If your good deeds outweigh your evil sins, you will find nothing but felicity from Allah. You add to your deeds from this world by doing all sorts of acts of worship prescribed and explained by Islam. The one who rushes to fill his bank of good deeds in this world will be the one who will find ease entering Paradise in the next, by the permission and kindness of Allah.

Through Islam you will find a return to your inner self and natural being. Every year in the month of Ramadan, the Muslim is required to fast for a full month. Each day he will fast from dawn to dusk and break his fast with light food. Throughout the day, he makes an extra attempt to stay away from all sorts of sins - whether it be from the tongue, heart, private parts etc. - and he does his best to busy himself in all different types of worship whether it be reading the Qur'an, repeating Allah's name, visiting the sick, giving to the poor, doing additional prayers, cleaning the mosque, using his time with friends and family to talk on Islamic affairs, spreading Islam to others or even smiling. In the night, he stands up in prayer and recites the beautiful verses of the Qur'an to strengthen his faith, conviction, wisdom and character.

Finally the hajj is what the Muslim performs once in his lifetime. The Muslim travels to Makkah and performs the prescribed acts of worship there. This time is to be spent in changing your habits and lifestyle for the better.

Finally, the one who rejects Islam will have to face the consequences of his disbelief on the Day of Judgment. The day where the hair of a child will turn grey and the pregnant woman will drop her load due to the great terror felt on that day. Those who die as practicing Muslims, and not die in a state of sin, will be of those that are the successful. Those who chase after the life of this world will feel its poisonous pangs in the hereafter: a punishing fire that tortures people eternally in the most ferocious of ways. Those who chase after the life of the next will experience pleasures that no eye has ever seen, no ear has ever heard, and no mind has ever thought of: an eternal life of delight and happiness, empty of troubles and difficulties.

The Prize awaiting the shahid

Shaykh Anwar al-Awlaki

Allah ﷻ says[1]:

{**Gardens of perpetual residence; they will enter them with whoever were righteous among their fathers, their spouses and their descendants. And the angels will enter upon them from every gate, [saying], "Peace [i.e., security] be upon you for what you patiently endured. And excellent is the final home**} [*ar-Ra`d*: 23-24].

Jannah is different from *dunyā* in four areas:

1 This world is temporary and *akhira* is permanent. Allah says about *dunyā*: [mata `al ghuroor]. And Allah says about *Jannah*: {**the afterlife is better and everlasting**}.
2 There's a difference in *quantity*.
3 There's a different in *quality*.
4 Everything in *dunyā* is contaminated and everything in *ākhira* is pure.

Dunyā is temporary and *ākhira* is permanent. How long are you going to live in *dunyā*? I was watching the news strip on al-Jazeera and it said the oldest man in the world has passed away in Japan at the age of one hundred and fourteen. That's the oldest. One hundred and fourteen. How long will you live in *ākhira*? Infinity. Now if we want to make a ratio of *dunyā* to *ākhira*, what do you do to make a ratio? You divide *dunyā* on *ākhira*. So 114 divided by infinity, what's the answer? Math tells us that it's zero. Nothing. There isn't even a ratio! But *Rasūlullāh* ﷺ was more generous than that. He said, "*if this world was worth the wing of a mosquito…*" but then you can notice that *Rasūlullāh* ﷺ said one wing so the mosquito can't even fly! He didn't even say two wings. So *dunyā* is nothing. Worthless.

In Paradise, everything is clean. Everything is pure. There's no call to nature or sweating. Our bodies will come in a different form. Life therein is infinite. There's no time pressure. The people of Paradise are free to do what they like, whenever they like and for as long as they like. One of them could recline on his throne for forty years talking to his wife.

Subĥān'Allāh, when you think of this concept of time, because there's no time limit in *ākhira* - since it's infinite, eternal - if you come out of your mansion for example and see a flower that you like, you could sit there for ten years watching it! You don't have any appointments! You don't have any work to do! You could sit there for a hundred years if you want. There's no time pressure whatsoever, so it's quite a difficult concept to think about. And when you carry it further, you can even think about things like spending an entire year with Muhammad ﷺ; he would give you that time. If you want for example, you were reading in history and there were somethings you wanted to clarify about Umar bin al-Khattab, you can go and meet him and spend an entire month with him to discuss what happened. There's no time pressure, so there's no reason that this offer would be turned down. If they are busy for the first billion years, you can meet them after that.

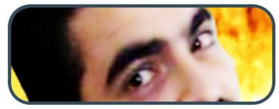
There's no time pressure whatsoever and that's why Ibn al-Qayyim mentioned somethings about *jannah* saying that a man would sleep with his wife for eighty years! He mentioned that it's in a *ĥadīth* but it might be a weak *ĥadīth*; but all these things are possible because there's no time pressure whatsoever; you're free to do whatever you want. You are given four rivers, you can then go and spend an entire summer on these rivers enjoying its beauty because there's no limit. Our minds in *dunyā* are incapable of thinking outside the box when it comes to time… It's infinity, it never stops, it keeps on going. The Energizer bunny would die and you're still alive in *jannah*!

Nothing stands between you and this enjoyment except dying as a *shahīd*.

1 The following is a transcript taken from Shaykh Anwar's series on *Mashari al-Ashwaq* (CD 3)

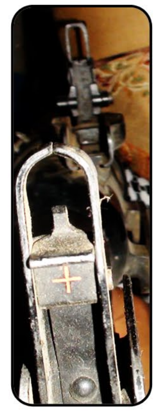
O HESITANT ONE: IT'S AN OBLIGATION!

ABU DUJANAH AL-KHURASANI

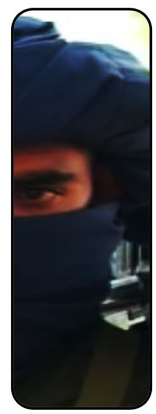


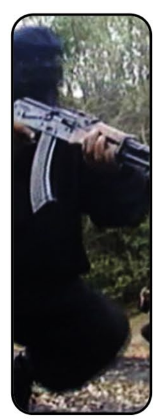
A message from the martyr, may Allah accept him, on the eve of his martyrdom operation against a CIA team in Khost

This is a brief letter of motivation to Jihad in Allah's path which I leave in the mailbox of a Muslim who is wavering between the honor of going forth and the humiliation of staying behind.[1] Know, my brother, that I singled you out for this letter due to my conviction that you are the closest among all people to the mujahidin in Allah's path. Almost no mujahid goes forth to the fields of competition without passing through this stage of indecision and lingering. However, while for some, a few days, hours or minutes suffice, for others this stage goes on and on until even his entire life isn't enough for him to make up his mind. And don't think, my beloved brother, that your brother, this poor slave, isn't aware of your condition. I lived among you for such a long time that it is as if I am wandering around in one of the impoverished neighborhoods of your emotion, or resting my head on a cold sidewalk in the border zone between consciousness and unconsciousness where you have hidden the love of jihad from sight and exiled it like a stranger without an identity or like a lonely heart searching for company. So I am calling to you from there, from the depth of your hearts, with words whose letters resemble pieces of my body which I scatter like severed limbs in the ether, for their echoes to reverberate in your ears forever, and for me to plant them like seeds in your consciences, in the hope that out of them will grow jihad if I water them with my blood tomorrow. Oh, if only I had something other than these words with which to call on you, then I would have flown to you without wings, like a breeze which comes before the winds, in order to stand in front of each one of you, with my eyes looking into your eyes and my hands on your shoulders, to shake you and recite to you Allah's statement, {**Unless you go forth, He will punish you with a painful punishment, and put others in your place. But Him you would not harm in the least**} [*at-Taubah*: 39].



Oh, if only I had as many souls as there are hairs on my head, so that I could send them to the minarets of all mosques in the realms of the Muslims, to call out to the people on the day of the weekly congregation, "O you who have responded to 'Come to the prayer,' there is no good in you if you turn your backs on 'Come to jihad!'" Until when must love of jihad remain confined to daydreams and private thoughts, only coming into view in slips of the tongue? Until when must this longing remain reduced to an embarrassed tear you shed when you see the tragedies of the Muslims, or a passing elation you experience when you hear a *nashīd* or read a poem? Until when must the love of jihad remain just another one of those hobbies of yours with which you while away your free time. We're neither looking for discerning viewers nor the emotions of sympathizers: We're looking for you in our midst and if we don't find you, we shall continue to look, and look again. We shall target you with our media productions, laying for you emboldening ambushes and plating motivational mines, in the hope that they will blow up on you as admonishments and reminders which will fill your souls with thoughts and inflame your hearts with a desire to join the caravan of champions. And even if it means having to preoccupy ourselves entirely with you instead of our enemies, we will preoccupy ourselves with you until you join us. We shall continue to search for you and search again, sometimes like a beautiful dream which





1 The following are a few sections taken from Abu Dujanah's speech to the *ummah* in the As-Sahab Media recording, *"O Hesitant one: It's an Obligation!"*.

tempts you, and sometimes like a terrifying shadow which chases you, in order to disturb your peace and quiet and make your life miserable every time we remind you of your desertion of the mujahidin. We shall send you coded messages whose meaning only you will understand, in newscasts, newspapers, and websites. Every report which talks about us you will read as if it is talking about you. Every discussion about us will seem as if it is complaining to Allah about your staying behind us. You will hear your real names and see your photographs between the lines, among the words and behind the scenes, as you are now on the mujahidin's most-wanted list. You will sense that the mujahidin aren't targeting anyone else in this world other than you, and that they aren't inciting anyone to fight except you, until you join us.

You shall never find enjoyment in any of your habits, nor even in your acts of worship, as long as you continue to refrain from jihad. We shall continue to search for you, and search again, until you join us. My brothers in Allah: Allah has tested the *ummah* with idols who have led the people away from their religion, and thus the Sunnah has been deserted and *bid`ah* has spread, and sound nature has been corrupted and jihad in Allah's path has become a reckless venture and gamble in the eyes of many among the Muslim laity; and human devils sit beside jinni devils on the pathways of the Muslim to turn him away from jihad in the path of Allah, by telling him, "Are you going to perform jihad in the path of Allah, and get yourself killed, and let your wife remarry and your children become orphans?!" and by telling him, "To whom are you leaving your pretty wife?! Who will be dutiful to your frail mother?! Who will take care of your little child and your elderly father?! And how can you abandon your wonderful work and desert your beautiful house?!" But if you were to mention in front of them that you are going not to jihad in Allah's path, but to spend a summer vacation or take a course in some worldly sciences, you would see their faces brighten, and they would help you with their time, money and counsel, and they would wish they could accompany you, even if only in your suitcase. {**If it had been an immediate gain and a short journey, they would certainly have followed you, but the long journey seemed too far to them**} [*at-Taubah*: 42].

Beware, my brother, of being turned away from the obligation of jihad by these enemies, who have concealed themselves in the cloak of family and friends. Beware of letting them deceive and mislead you. {**O you who believe! Among your wives and your children are some who are your enemies, so beware of them**} [*at-Taghābun*: 14].

And that when death inserts its claws
You find that all amulets are worthless

Woe to you that death has taken you so quickly and in such a short period of time. It is then that you will realize that you are the loser and that those slackers and deserters around you swindled you. You will realize that you aren't the same as those mujahidin you used to love, even if you resemble them in your points of view and your claiming to love going forth in Allah's path; whereas they died the way they loved and wished for, you died the way the slackers around you love. And there is neither power nor strength except with Allah.

I swear by He in whose Hand is my soul that this worldly life is narrower and more restrictive for the believer than the mother's womb is for her fetus, and that the easiest way for him to free himself from this restriction is martyrdom in Allah's path. In fact, the blood, suffering and pain which the fetus goes through in order to reach the life of this world is a horrible tragedy when compared with the killing of the martyr, for whom it feels like nothing more than an insect bite. This is death in the culture of the mujahid: a transition from one deficient life to another perfect one, which, although he hasn't experienced it, he knows by heart, through Allah's description of it. {**And He will bring them in unto the Garden which He has made known to them**} [*Muĥammad*: 6].

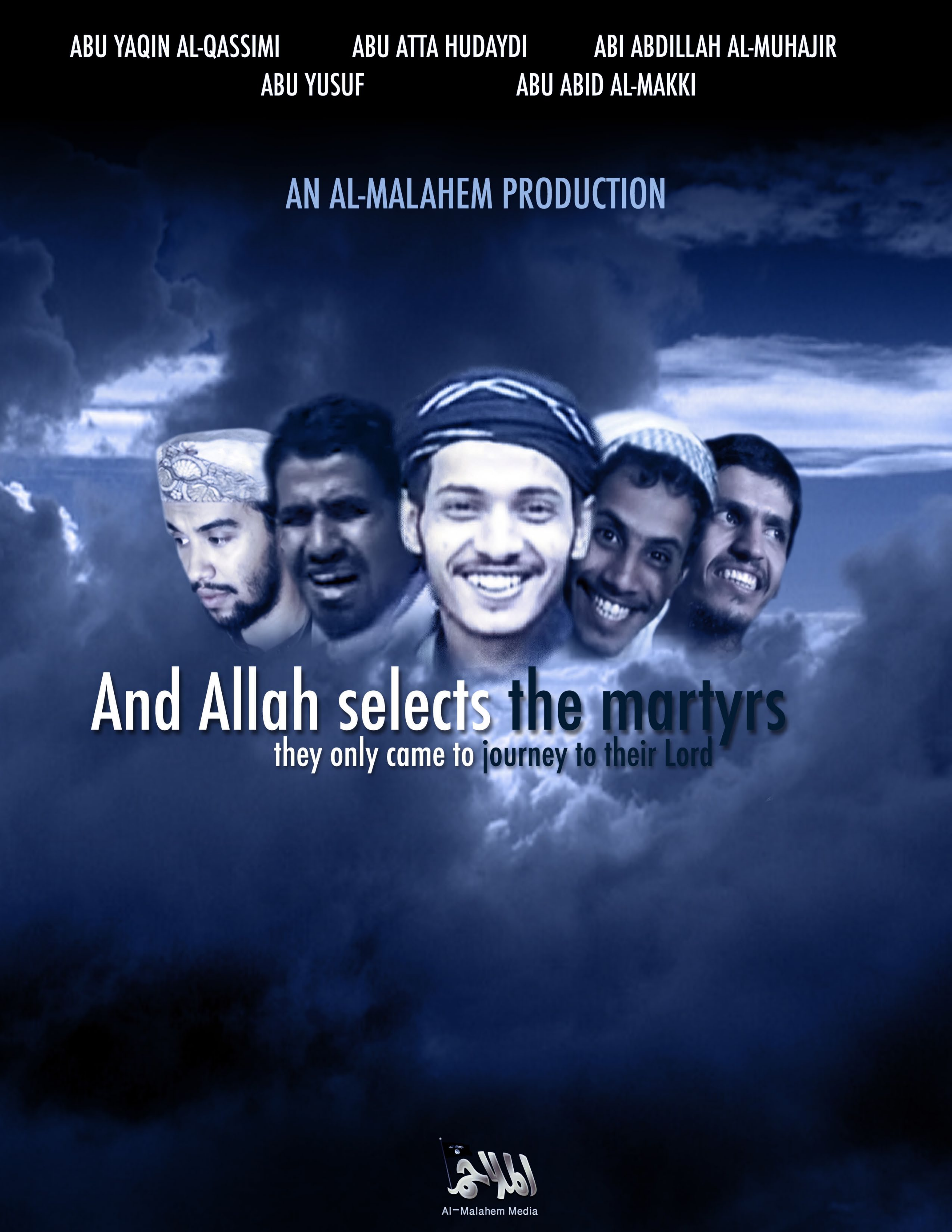
Demolish the barriers, cross the borders, defy all the security apparatuses, and burst out from all directions towards a Paradise as wide as the heavens and the earth which Allah has prepared for His slaves the martyrs. {**You will soon remember what I say to you. And I entrust my affair to Allah**} [*ad-Dukhān*: 40].

O' my Ummah, be Happy

يا أمتي: قرّي

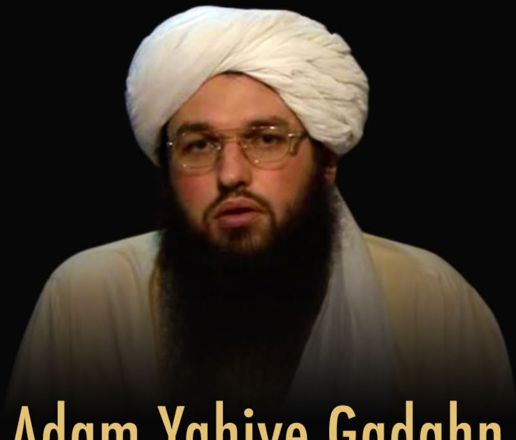
Be optimistic about the future of this ummah. Today, we are seeing the champions of Islam appear from all parts of the globe; and they are on the rise. Join the effort so that your goal of martyrdom is attained

O' My Ummah, be happy, for there are youth whom for you have sold their lives
When the gun sounds appeared in the battlefields, they gifted you their souls and bodies
Jihad has called, their weapons don't terrify me and my creed doesn't accept surrender
Jihad has called, I can't live happily while my brothers' blood is shed there
They stood up as a mountain facing death, and how could a monkey (Jew) fight a mountain (Muslim)?
They don't bother with the loads of bombs and fire falling on them, because their hearts is beating 'jealousy for Islam and determination'
They smiled at death so you can hear among them the takbeer of 'Amr and you can see among them Al-Miqdad
And the soul of the martyr is coming out, so they made Takbeer, and his mother is spreading flowers
Allah Akbar O' lions of Islam, enough is the pride of martyrdom to be the aim of Muslims
The battle became more furious, and the Muslim child has answered the call of Jihad and gifted Islam with his soul
Seek refugee from Allah by tahajjud and du`a, who else can answer the du`a of the du`a makers
O' Allah send them (the Jews) a lash of torture as You have sent on Thamud and `Aad


ABU YAQIN AL-QASSIMI
ABU ATTA HUDAYDI
ABI ABDILLAH AL-MUHAJIR
ABU YUSUF
ABU ABID AL-MAKKI
AN AL-MALAHEM PRODUCTION
And Allah selects the martyrs
they only came to journey to their Lord
Al-Malahem Media

LEGITIMATE DEMANDS 2

BARACK'S DILEMMA



Adam Yahiye Gadahn

"THAT'S WHY, NEXT TIME, WE MIGHT NOT SHOW THE RESTRAINT AND SELF-CONTROL WE HAVE SHOWN UP UNTIL NOW; SO MAKE YOUR CHOICE BARACK, BEFORE IT'S TOO LATE.

The fact is, Barack, if you ever decide to get serious about improving America's security, protecting the American people, and preventing a sharp rise in the number of American casualties at home and abroad, and in the air, at sea, and on land, then there are a number of simple, sound and effective steps which you can take, which can go a long way towards achieving those goals.[1] The Muslim mujahidin defending their faith and brethren against your nation's evil doing have repeatedly made clear these steps, but because I suspect you have been living in the Ivory Tower and information vacuum in which arrogant Washington insiders like you often live, I shall summarize these steps here.

I strongly suggest you heed and implement them for your own good and the good of your people.

First: you must pull every last one of your soldiers, spies, security advisors, trainers, attachés, contractors, robots, drones and all other American personnel, ships, and aircraft out of every Muslim land from Afghanistan to Zanzibar.

Second: you must end all support, both moral and material, to Israel. And bar your citizens from traveling to occupied Palestine or settling there. And you must impose a blanket ban on American trade with the Zionist regime and investment in it. Your security will not be improved by empty threats like those your special envoy made about the possible suspension of American loans, in and of itself, a largely meaningless gesture.

As Shaykh Usama told you, if you don't heed our warnings and stop your support of Israel, we will have no choice but to continue to use other ways to get our message across.

> In the name of Allah, the Most Compassionate, the Most Merciful. From Usama to Obama: peace be upon he who follows the guidance. As for what comes after: if our messages to you were conveyed by words, we wouldn't send them to you on airplanes; and the message meant to reach you by way of the airplane of the mujahid hero Umar al-Farouk - may Allah release him - is a underlining of a previous message which the heroes of the 11th [of September] brought to you, and which has been reiterated both before and since: namely, that America will never dream of security until we actually experience it in Palestine, and that it is not fair that you enjoy life while our brothers in Gaza are living the most miserable of lives. And consequently, Allah permitting, our raids against you

1 The following are sections taken from As-Sahab Media's release, *'Legitimate Demands 2: Barack's Dilemma'.*

> **“ AND LET US BE CLEAR BARACK, A PULL OUT FROM IRAQ ALONE IN THE ABSENCE OF COMPLIANCE WITH THE REMAINDER OF OUR LEGITIMATE DEMANDS WILL GET YOU NOWHERE.**

will continue as long as your support for the Israelis continues. And may peace be upon he who follows the guidance.

Third: you must stop all support and aid - be it military, political, economic or otherwise - to the hated regimes of the Muslim world. This includes the so-called ‘Development Aid’, which your Secretary of State recently identified as being one of the most important elements of future American efforts to combat the Islamic renaissance and jihadi awakening sweeping the Muslim world.

Fourth: you must seize all interference in the religion, society, politics, economy, and government of the Islamic world. This means putting an immediate stop to the deployment of your Economic Hit men, CIA jackals, Peace Corp volunteers, US Aid Employees, and UN and US sponsored non-governmental organizations. All of which put together represent the vanguard of American interference in our region and the world.

Fifth: you must also put an end to all forms of American and American sponsored interference in the education curricula, and information media of the Muslim world. And you must end all broadcasts targeting our region especially those designed to alter or destroy the faith, minds, morals and values of our Muslim people.

Sixth: you must free all Muslim captives from your prisons, detention facilities, and concentration camps. Regardless of whether they have been recipients of what you call a fair trial or not. As our heroic brother Abu Dujanah al-Khurasani told you with his words and actions, **we will never forget our prisoners**.

> This is a message to all kafirīn, that we as Muslims, as mujahidin, as muhajirīn and Ansār, we never forget our martyrs. We never forget our prisoners. And we will never forget Aafia Siddiqui, and Sajadah Rishawi. And our jihad, In Shā’ Allāh, will continue till we free our prisoners and until the word of Allah prevails.

Your refusal to release our prisoners or your failure to meet any of our other legitimate demands will mean the continuation of our just struggle against your tyranny, until God willing, you finally relent. But only after massive losses and great suffering for the people of America which you, Barack Hussein Obama, can still prevent provided you make the right decision today.

And let us be clear Barack, a pull out from Iraq alone in the absence of compliance with the remainder of our legitimate demands will get you nowhere. So stop wasting your time Barack, and start making some serious moves. And Barack, there’s one other thing you should keep in mind as you maul over your next move. When one compares the already huge number of dead, wounded, displaced, and deprived Muslims, and other people for whose suffering you bear responsibility, with the relatively small number of American’s we have killed so far, it becomes crystal clear that **we haven’t even begun to even the score**. That’s why, next time, we might not show the restraint and self-control we have shown up until now; so make your choice Barack, before it’s too late.

PLEASE EXCUSE ME MOTHER

Please excuse me, *O love of my life*.
You have always been a mother of mercy.

Forgive me for the errors of my days,
And pardon me for that phase.

I know that I have wounded your heart,
Since I frequently experience the same dart.

But Paradise is calling me to conquer my fears
Thus I flew across the sea leaving you in tears…

Please excuse me, and don't say
That I separated myself from you to play.

How is it that I separated my soul
From the one who kept me from the cold?

How is it that I make you cry,
When you are the one most precious to my soul and eye?

You are more precious than the day which my heart loves
As the thought of you gathers the most beautiful doves.

If you knew all the facts
You would certainly relax.

So lend me your compassion,
As I explain myself in succinct words of expression.

Mother, the Muslim's humiliation is called peace,
And the heedless Rulers have put the Ummah up for a lease.

Mother, the Regimes of Sabotage have gathered on our land,
Sinking our Ummah's nobility to that of sand.

Mother, Palestine is the little child under the rubble,
And her grieving mother can only be heard in a bubble.

Mother, I can't let this humiliation continue,
Allowing the disbelievers to rape our Nation in the holiest of venues.

The enemy will shout, yell and scream
But I will continue to let my heart beam

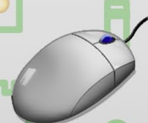
For I have put my worries behind my nation's,
Preparing myself to leave all of life's stations,

Even if it means that I fight and die,
Without saying goodbye.

Mother, I want to be above all of the strife,
So please excuse me, *O love of my life*.

How to communicate with us

If you are interested in contributing to this magazine with any skills - be it writing, research, editing, or advice - you can contact us at any of the email addresses below. We strongly encourage everyone to use the *Asrar al-Mujahideen* program to get in touch with us. Please take special precautions when using the program in order to avoid detection from the intelligence services. Our public key can be obtained below.



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« اللهم فك أسرى المسلمين »

O Allah, Free the Muslim Prisoners

May Allah free all Muslims not listed here

Shaykh Umar Abd ar-Rahman
Shaykh Ali at-Tamimi
Shaykh Abu Qatadah al-Filistini
Shaykh Jamil al-Amin
Sister Aafia Siddiqui
Sister Colleen LaRose
Brothers of 'The Toronto 17'
Brothers of 'Fort Dix Case'
Brother John Walker Lindh
Brother Daniel Manalnado
Brother Abdul Hakim Mujahid
Brother Fahd Hashmi
Brother Tariq Mehanna
Brother Irhabi 007
Brother Umar al-Faruq
Brother Nidal Hassan
Brother Babar Ahmed
Brother Sharif Mobley
Brother Faisal Shahzad
Brother Walter Barry Bojul
Brother Carlos Amante
Brother Muhammad Elessa
Brother Paul Gene Rockwood
Brother Zachary Adam Chesser
Brother Shaker Masri
Brother Omar Khadr

Patience... the defenders of *al-haramain* are emerging

Al-Malahem Media